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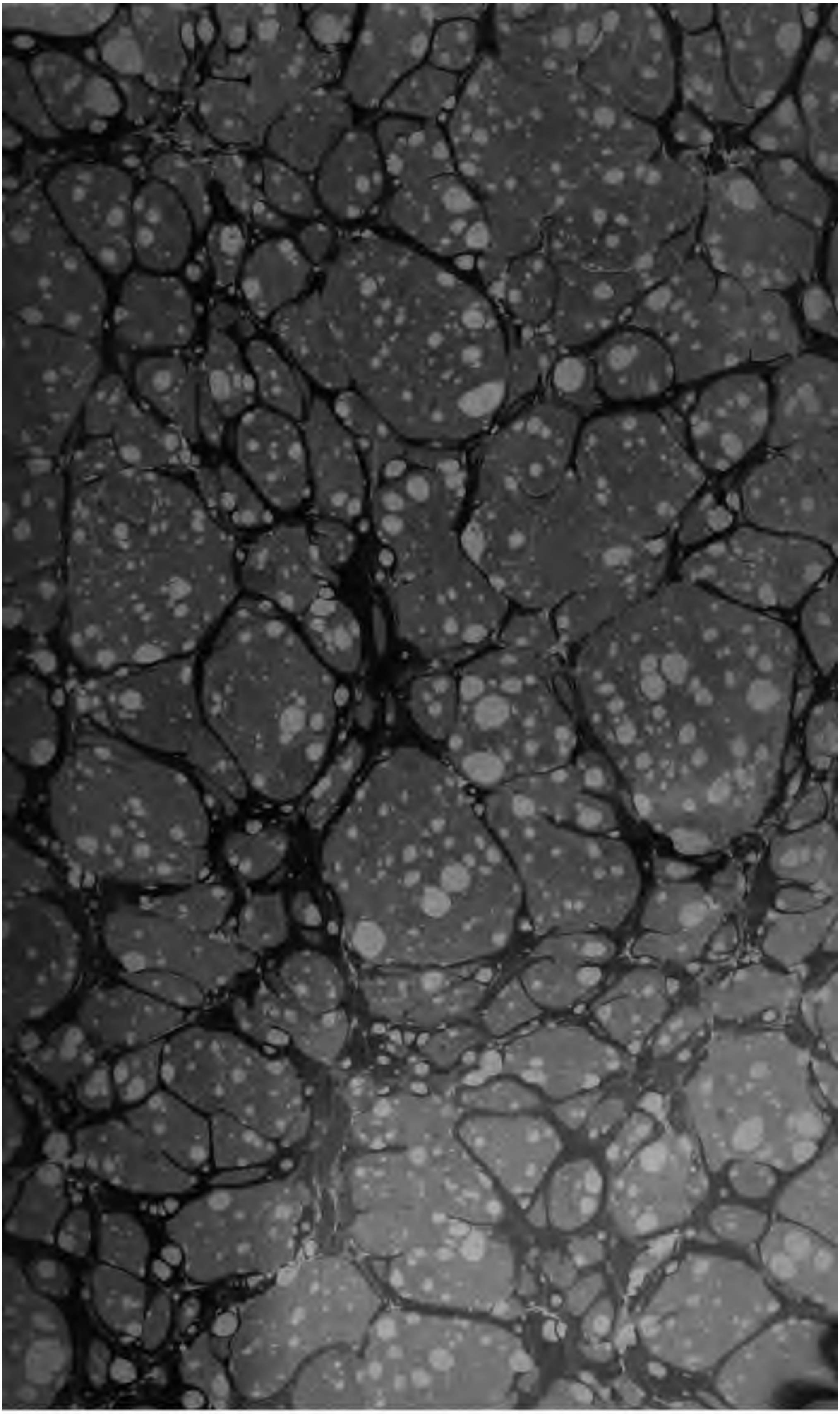

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PREFATORY NOTE TO VOLUMES 12, 13, 14
OF
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In the letters introductory to Volumes 4 and 5 of this series of Reports on Educational Subjects, which dealt with the educational systems of the self-governing Colonies of the British Empire, the hope was expressed that at some future date it might be found possible to supplement those volumes by the publication of reports upon the educational systems of certain minor colonies and dependencies of the Empire. With the issue of the three volumes now published simultaneously this hope has been realised in a larger measure than was at first contemplated. The number of colonies reporting is greater than originally suggested, and the official reports which set forth the action taken by Government in relation to education have been supplemented by a collection of papers dealing with the efforts of missionary bodies to provide educational facilities for the native races among whom they are working.

Through the co-operation of the Colonial Office a circular letter requesting official information and suggesting certain heads of enquiry, was addressed to the authorities of the following twenty-five colonies and dependencies:—Bahamas, Barbados, Leeward Islands, Windward Islands, Trinidad and Tobago, British Honduras, Bermuda, St. Helena, Cyprus, Gibraltar, Gambia, Gold Coast Colony, Lagos, Sierra Leone, Southern Nigeria, Basutoland, Orange River Colony, Transvaal Colony, Mauritius, Seychelles, Federated Malay States, Straits Settlements, Hong-Kong, Fiji, and the Falkland Islands. Replies have been received from twenty-one of these colonies.

Application was also made to the British South Africa Company and to the British North Borneo Company for information concerning Southern Rhodesia and British North Borneo and Labuan respectively. The British South Africa Company requested their former Inspector, Mr. H. E. D. Hammond, to prepare the report, which is published in Volume 13. The Chairman of the British North Borneo Company forwarded to the Board of Education a letter from the Governor stating that the only schools in the Colony were those maintained by the Mission of the Roman Catholic Church * and of the Society for the Propagation of the Gospel

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* Some information about the work of the Roman Catholic Mission in Borneo will be found in the paper on Industrial Education in Catholic Missions, which appears in Volume 14.

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in Foreign Parts and assisted by small Government grants. The Board desire to acknowledge with gratitude their indebtedness to the officials of these two Chartered Companies for the supply of this desired information.

In order to give greater completeness to this record of the experience gained through the action of the State in relation to the education of native races, a request was addressed to the Foreign Office asking that the Board might be favoured with information as to the educational conditions prevailing in the following Protectorates, which were under the administration of that office, viz., East Africa Protectorate, Central Africa Protectorate, and Uganda. Replies regarding the East Africa Protectorate and Uganda are published in Volume 13. H.M. Commissioner and Consul-General for British Central Africa replied that the time had not yet arrived for the establishment of any general system of native education in the Protectorate, and added that such education as was carried on was mostly in the hands of the various missions.

Before communicating with the Foreign Office the Board had realised the important part played by mission bodies of various denominations and nationalities in the education of the native races within the Empire, and had already approached many of the societies engaged in the prosecution of this work with a request for some statement as to the results of their experience. While the Board regret that from a variety of causes many promises of help from individuals and societies whose co-operation would have greatly added to the fulness and value of the present record have remained unfulfilled, they feel satisfaction in being able to publish the interesting series of papers which are included in these volumes, and they take this opportunity of offering their thanks to those persons who have assisted them. It will be noticed that four of the papers contain information about educational work undertaken by missions in India. It will, of course, be realised by all readers that these reports do not present an exhaustive account of the provision made in that great dependency for the education and training of natives for industrial and agricultural pursuits. Each of the provinces and chief native states of India has its own organised system of public education, which provides not only places of general education, but also many technical institutions admirably adapted to satisfy the needs of an industrial population. Further information as to these will be found in the Fourth Quinquennial Review (Progress of Education in India, 1897–1898–1901–1902, 2 volumes, Cd. 2181, 2182) issued by the India Office in 1904, and in the annual reports on education issued by the various provinces.

In conclusion, the Board desire to express their cordial thanks to the officials of the colonies, who have so kindly undertaken the preparation of the reports now published.

Office of Special Enquiries and Reports,
January, 1905.

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§ The Contents of Volumes 12 and 13, which are also devoted to Reports on the Educational Systems of the Chief Crown Colonies and Possessions of the British Empire, including Reports on the Training of Native Races, will be found at the end of the volume on pp. (xii.) (xiii.) and (xiv).

* In Volume 8 of Special Reports on Educational Subjects will be found a paper by Mr. R. J. Wilkinson on the Education of Asiatics.

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  - Drill and Physical Exercises.
  - Vernacular Schools other than Malay.
- English Schools :—
  - Number of Schools and Scholars.
  - School Fees and School Revenues.
  - Cost of Maintenance of English Schools.
  - Higher English Examinations.
  - Scholarships.
  - University or Higher Scholarship.
  - Religious Instruction in English Schools.
  - Training of Teachers in English Schools.
  - Salaries.
- Technical and Industrial Education :—
  - In Girls' Schools.
  - Technical Instruction for Boys.
  - Apprentice Scholarships.
  - Industrial Training of Boys from Vernacular Schools

III. CONCLUSION :—

Growth of Schools from 1898–1900.
Statistics of Numbers and Cost.
Future of Education : Some Dangers.

APPENDICES :—

A. Code of Regulations for Government and Grant-in-Aid English and Vernacular Schools in the Federated Malay States, 1899 (with *Appendices a—h*).
B. The School Attendance Regulation, 1891. Selangor.
C. The School Attendance Enactment, 1900. State of Negri Sembilan.
D. Scheme for "Scholarship Apprentices," Selangor.

THE SYSTEM OF EDUCATION IN THE FEDERATED MALAY STATES.*†

I. INTRODUCTORY.

The Protected Malay States consist of the Malay Sultanates of Perak, Selangor and Pahang, and a small agglomeration of States lying to the North and East of Malacca called the Negri Sembilan (*i.e.*, the Nine Districts or Provinces), in which the most influential Malay chief, the Yam Tuan of Sri Menanti, has recently been created the Yang-di-per-Tuan Besar of the whole of Negri Sembilan. These four States have placed themselves voluntarily under British protection at different times. The first Malay sovereign who asked for, and obtained, a British Resident was the Sultan of Perak. This was in 1874. British Residents were also appointed for Selangor and for Sungei Ujong—the most important and populous of the Negri Sembilan States—very shortly afterwards.

The first British Residents for Pahang and for all the Negri Sembilan States were appointed in 1888 and 1895, respectively

These facts must be borne in mind, as the first steps in the direction of educating the children were only taken in each State on the initiative of the British Resident who directed its affairs, and could only be undertaken when order and honest administration had been evolved out of the chaos and corruption that had previously existed in each; for it can readily be imagined that in a semi-civilised community of Malays, whose chiefs were constantly at war with each other, and where a very considerable Chinese immigrant population of different races and dialects rendered the "confusion worse confounded" by not only taking part in these feuds but by quarrelling and fighting amongst themselves, the initiative in education, as in everything else that made for law, order and progress, had to come from the Residents and the British Officers acting under them.

Previous to the establishment of a British Administration in each State, the attempt by a few Muhammadan priests and Hajis to disseminate a little of their own verbal knowledge of the Koran amongst the faithful was almost the only form of education that can be said to have existed amongst the Malays. A few interesting remnants of the expounders of this knowledge still exist in the teachers who conduct the Koran classes in the afternoons in many of the Malay Vernacular Schools. Not a few of these men teach, day after day, long passages of the Koran in the Arabic, which they do not understand, and with the most patient efforts to impart the correct pronunciation, intonation and phraseology, although they cannot either read or write in their own Jawi character, or, indeed, in any other—the names of the pupils in their classes.

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* Official Reports on Education in the Federated Malay States published since the present report, can be seen at the Board of Education Library, St. Stephen's House, Cannon Row, Whitehall, London, S.W.

† In Volume 8 of Special Reports on Educational Subjects (Cd. 835), 1902, will be found a report on the Education of Asiatics, by Mr. R. J. Wilkinson, Acting Inspector of Schools, Straits Settlements, August, 1898—August, 1900; Inspector of Schools, Federated Malay States, 1903.

A mixed population.

The question of education has been greatly complicated by the fact that the Chinese, to whom the richness of the alluvial tin deposits in these States has long been known, have for a considerable time past greatly outnumbered the Malay population of Selangor; and the most recent census returns, those of 1901, show that they now do so in Perak also; these two being the richest and most populous of the Federated Malay States. They form at the same time a very considerable proportion of the inhabitants of Negri Sembilan, and have penetrated, although not to any great extent, into Pahang. The last census returns reveal the fact that the total Chinese population in these States is just over 303,000, while the Malay portion of it numbers only 10,000 more than this. In addition to the Chinese immigrants there has been, in recent years, a considerable movement towards these shores of some of the Indian populations, and especially of Tamils from the Madras Presidency and from Ceylon. In spite of the fact that the vast majority of these aliens, and notably the Chinese, constitute an adult male population, there is still a Chinese and Tamil element in the child population that greatly affects the education question, and will probably do so still more in the future if these varied immigrants from the east and west can be induced to settle permanently in the Malay States.

Broadly speaking, there is, therefore, amongst the Malay inhabitants a child population which is quite normal in the proportion it bears to the total population of the race, and which is widely scattered throughout all the Federated States, as the Malay is essentially a landholder and agriculturist; and, in addition, an increasing Chinese and Indian child population, which is chiefly confined to the towns and which, amongst the Chinese in particular, is abnormally small in proportion to the adult population. In Selangor, for example, the recent census shows that in a Chinese population of nearly 110,000 persons, only 7·7 per cent. were females of all ages and about 7·5 per cent. children below fifteen years of age of both sexes.

Again, in Perak, which may be taken as a typical State, the census shows that out of a total Chinese population of 149,375 only 6,208 are below fifteen years of age; and in a Tamil and Indian population of 34,710 only 4,408.

The total population of the four States is about 680,000, of which probably about 70,000 are of school age, or between five and fifteen. This population is scattered very unevenly over an area equal to nearly half that of England and Wales, and varies from 52·4 per square mile in Selangor, to only about seven per square mile in Pahang.

Communication and its effects on Education.

Although nearly 1,400 miles of cart road have been made, and nearly 250 miles of railway already laid down, in addition to several hundreds of miles of bridle- and foot-tracks, there are still many of the Malay hamlets or "kampongs" that are not easy of access in almost all parts of Pahang, and in portions of Negri Sembilan and Perak also.

All the rivers are used freely as water ways for small boats, but neither the Pahang nor the Perak River is navigable for any but very small vessels, as they are both very shallow, although they are the largest rivers in the States. There are, moreover, in each of the States hundreds of square miles of uncultivated land, consisting of swamp, and of jungle that varies between tracts of comparatively low and sometimes scanty trees and shrubs, and the densest virgin forests of gigantic trees and impenetrable undergrowth. In such districts, when they are inhabited at all, the work of spreading education is naturally greatly hampered, and experience has shown clearly that the Vernacular school under its native master, if not kept fairly constantly under European supervision, may be inculcating in its actual practice habits that are quite the reverse of those of diligence, punctuality, cleanliness and care, whatever its ethical theories with respect to them may be. The truth is apparent, but seems especially so here, that although the good school is perhaps the most powerful human means of training the intelligence and forming character, and may be said to be almost the only one so far as many of the native children in these States are concerned, the bad school will not only fail to do either, but may become a hot-bed of idleness, dissimulation, dishonesty and every evil habit.

II. PRESENT SYSTEM.

Earliest attempts in Education.

The growth of the school system has been a natural one from the smallest beginnings.

The first two or three schools were started in the towns of Perak and Selangor between 1883 and 1885. These were Government English schools of modest pretensions. They were quickly followed by Vernacular schools in the same places, but the spread of both English and Vernacular schools could only reach the more distant districts as roads were made to establish communication. The Victoria Institution—the largest school in the Federated Malay States—was the outcome in the first place of a desire of His Highness the late Sultan Abdul Samad of Selangor and the chief native inhabitants of Kuala Lumpur to erect a memorial of the late Queen Victoria's Jubilee, and this was carried into effect with aid given by the Government of Selangor. This school, however, was only finished in 1893, since which date it has been considerably enlarged.

In almost every case since the work of education began the initiative in commencing schools has been taken, the actual cost of building borne. and the work carried into effect by the Government of the State concerned. It is only within recent years that the Missions have been invited in the case of some of the English schools to take them over and work them, but as the vast majority of the schools are Vernacular and for Malay children, whose religion is Islamism, no offer of management of such schools by any sect of Christian Missions has been proposed, nor could such an offer, if made, be accepted. In only one case has the munificence of a private person led to the erection of a school within these States.

Administration in Education.

The administration of the schools in each State, centred in the first instance in its own Inspector, except in Pahang, where the schools are so few and widely scattered that no Inspector has even yet been appointed. As all the Vernacular but one, and some of the English schools, are purely Government institutions, built, maintained and staffed by the Government, the Inspector was, and is, in each State *ex officio* their manager also. In 1898 a Federal Inspector, who is in reality the Director of Public Instruction for all the States, was appointed by the Secretary of State for the Colonies. He is assisted by a State Inspector, two European Assistant Inspectors and five Native Visiting Teachers in Perak; a State Inspector and two Native Visiting Teachers for Selangor; and a State Inspector and one Native Visiting Teacher for Negri Sembilan. In the latter State, however, one of the Administrative Officers performs the duties of the Inspector of Schools, as well as he can, in addition to his own, and there is no salary attached to the appointment. These schools, and the few that exist in Pahang, are visited and examined, as far as possible, by the Federal Inspector of Schools.

Codes of Instruction.

Prior to the federation of the States in 1896 each one had had its own Education Code for English and Vernacular schools. These Codes were found to differ very considerably *inter se* with respect to the scope, the amount of work required and the grants that could be earned under them, and it became one of the first duties of the Federal Inspector to compile one Code for all the States. [See Appendix A.]

Present Code.

The principal objects aimed at in the new Code were:—

(*a*) To make the grants dependent on general efficiency rather than on individual passes.

(*b*) To encourage Missionary and other philanthropic bodies to undertake the work of education in English schools by liberal examination grants and by building grants.

(*c*) To emphasize the importance of teaching English by making "English vocabulary and composition" one of the "elementary subjects" with reading, writing, and arithmetic; and strengthening it further by making "English grammar and construction" a "class subject" to be taken with it.

(*d*) To establish a system of grants to aid in the preparation of pupil-teachers, and to encourage by grants the preparation of native boys who are endowed with the necessary intelligence for the Higher English Examinations.

The Appendices to the Code will be found to contain much that is not usually given in Education Codes, but it must be remembered that the schools, the system and many of the Native and Eurasian teachers in these States were comparatively new, and some guidance was necessary even in elementary principles of school management. It will be observed that the present Code provides regulations and schemes of work for two classes of schools—(i) the "Vernacular" pure and simple, of which all but three in these States are Malay; and (ii) "English" or "Anglo-Vernacular" schools, which supply an English education through eight standards, beginning with an "Infants' Standard" and ending with the Seventh. The course of work provided for this class of school approximates, as nearly as our altered circumstances will permit, to that of an elementary school in England; but as the acquirement of English to a native boy who does not speak it at home (although it offers special advantages and opportunities of bettering his future position) presents special difficulties of acquirement, it is generally regarded by him as a "Higher" Education. A course of four standards has been found sufficient for the Malay child attending a Vernacular school, when he is properly taught, to enable him to acquire the rudiments of reading and writing in his native tongue, and to teach him the four simple rules as applied to abstract numbers and to the money currency, the weights and the measures of his country. For the Tamil course five standards are provided, and for the Chinese six.

Attendance in Schools.

It appears from the returns given by the Acting Federal Inspector of Schools in his Report for 1900 that at the end of the year the children attending school in the Federated Malay States were as under:—*

VERNACULAR.		ENGLISH	
Boys.	Girls.	Boys.	Girls.
6,260	234	1,331	298
6,494		1,629	
Total 8,123			

The attendance varies in different States. It is lowest in Pahang and Perak, which have no compulsory attendance enactments, and highest in Selangor and Negri Sembilan, which have. The percentage of attendance on the average enrolment in the Vernacular schools is as under:—

Pahang	66 %
Perak	72 %
Selangor	82 %
Negri Sembilan	80 %

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* In the Reports on the Federated Malay States for 1902 (Cd.1819) the figures are:—Vernacular: Boys, 8,330—Girls, 388. Total, 8,718. English: Boys, 1,665—Girls, 357. Total 2,022. Grand Total, 10,740.

[Copies of the enactments which make attendance at a Vernacular school compulsory for boys who reside within a radius of two miles of a Government or Grant-in-Aid school in Selangor and Negri Sembilan are given in Appendices B and C respectively.]

The attendance in English schools averages nearly 90 per cent. of the enrolment, and is due to the fact that (1) fees are charged in all, or nearly all, of them; and (2) that English schools are built in the towns, and that consequently they are near the pupils' dwellings.

Every facility that can be afforded and every help that can be given to enable children who live at a distance to attend school is provided by the daily issue of a very large number of free passes on the Government railways for all *bona fide* scholars of Government and Grant-in-Aid schools. Where the roads are not convenient, or non-existent, and the river is the means of communication, "sampans" and ferry-boats are provided to take scholars to and from school, the boat being maintained and worked at the Government expense. But in spite of all the help that can be given, the sparseness of the population and the difficulty of reaching many of the remote "kampongs" will for many years to come prove difficult and expensive obstacles to the growth of vernacular education.

Vernacular Schools.

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At the close of the year 1900 the system of Vernacular education had expanded to include 159 boys' and twelve girls' schools, all of which were for Malay children except three, two being for Chinese and one for purely Tamil instruction. These Vernacular schools closed the year with 6,260 boys and 234 girls on the school registers. Classes are held in the morning from eight till twelve for secular subjects, and provision is made for a Koran teacher to hold classes in the Koran in all those Malay schools where the parents of a sufficient number of scholars to make it worth while employing a Koran teacher have intimated their desire to have their children taught the doctrines of the Muhammedan religion. Fully three-quarters of the Malay schools of Perak and Selangor are thus supplied; but no steps have been taken at present to furnish the schools of Negri Sembilan or Pahang with teachers of the Koran, nor has any demand for them arisen in those States up to the present time.

ernacular ducation ee.

Vernacular education is free except that the pupils have to buy their books and other small school requirements, the cost of which is very trifling. But in a country like this, where the conditions of life are so easy for the Malays, who are generally small landholders, it is perhaps doubtful whether a small fee of 25 cents per month might not be charged with advantage to themselves, as there is a great tendency amongst a native (as amongst a white) population to value at nothing what costs them nothing.

The cost per head to the State of these schools was $10·18* of average attendance in Pahang, and $9·45 in Negri Sembilan last year. [1901.]

Girls' Schools.

Some little progress has been made in establishing Girls' Vernacular schools, of which there are twelve in the States of Perak and Selangor, with an average enrolment of 234, but none in either of the others. The great difficulty experienced is not to get little girls to attend school, but to keep them there after their ninth or tenth year, when they are just begininng to learn, as it is the Malays' custom to keep their girls as secluded as possible from that age until they are married. Sometimes, as at Bandar, the personal influence of His Highness the Sultan of Selangor, and the help afforded by bringing the girls to school in a bullock cart especially employed for that purpose, has been successful in retaining them at school until a later age; and even the influence of an old and respected Malay teacher is sometimes sufficient to keep big girls, and even young married ones, at school to learn reading and writing and weaving with a hand-loom.

But probably no considerable extension of vernacular female education can be anticipated in the near future in view of the settled custom of the country and the inferior position occupied by the wife in a Muhammedan household, although that inferiority is much less marked in the Malay States than in many countries that have adopted Islamism. On the whole, the Malay has shown himself decidedly amenable to Western ideas; but it is very doubtful, however much the " Penghulus " and chief men of the villages may profess their desire for the education of their daughters, whether they really have at heart even an academic faith in the advantages or the utility of female education.

Curriculum in Malay Vernacular Schools.

The curriculum of work will be seen from Schedule V. of the Code to be very elementary, but it is sufficient for the ordinary requirements of Malay boys, who will become bullock-waggon drivers, padi-growers, fishermen, etc., and enables them by the time they have passed the fourth standard to read or write the simple literature of their tongue either in the Jawi or Roman character, to keep accounts if they become small shopkeepers, and to work simple problems in the money currency, weights and measures of their country.

Training of Native Teachers.

A small Training College for the preparation of Malay youths as teachers existed for two years in Taiping, and was supported by the two States of Perak and Selangor. It ceased to exist, however, in 1900, when a new Training College, supported by the Colony of the Straits Settlements and the Federated Malay States, was opened in Malacca under a European head. This new institution, which has from fifty to sixty students in training, is supported by the two Governments; the teachers while in residence being fed, clothed, boarded and taught free of all expense to themselves.

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*For sterling equivalent of dollar see note on page 20.

A sum of $3,600 is voted in the Federal Estimates for the share of cost of this establishment, to be borne by the Protected States.

At the Training College the effort is made to render the students conversant with the best literature of their country and the principles of arithmetic, to instruct them in the principles and practice of school management, the elements of drawing and some manual work, especially carpentry, the course lasting two years. As the first batch of students has only just left the College walls, no opinion upon their efficiency can yet be given; but there is every reason to believe that they will prove decidedly superior to many of the native teachers at present in charge of schools who have had no training whatever.

No effort has yet been made to train systematically female teachers for the few schools where they could be employed, and it is more than doubtful whether young Malay girls and women of the age at which such a course of training should begin would be found ready to undergo it.

laries of achers.

The salaries paid to teachers in Vernacular schools vary from $15 per month to $25 for head teachers, with quarters; $8 to $10 dols. per month for assistants; and $5 to $7.50 for pupil-teachers. Only a few teachers in large Vernacular schools are paid $25 a month. The majority of the male teachers receive monthly salaries of $20. Female teachers are paid $15 per mensem, and have quarters at or near the school.

ildings.

New boys' schools are opened wherever representation is made by the Penghulu, or chief native man of the district, that the parents are desirous of having one, and that the numbers promise to amount to at least twenty in average attendance. A temporary building is generally hired first, and within a year or two a permanent building is erected if the Inspector reports that the school appears likely to succeed. The permanent school buildings are well and substantially built, the average cost with the teacher's quarters being from $1,000 to $1,200 each. They are enclosed and kept in such a way as to make the school and its compound give the lessons of tidiness, neatness and cleanliness that it is intended they should convey. For this reason a vote appears in the Estimates of Perak and Selangor for the maintenance of school compounds.

ill and ysical ercises.

Drill is taught in all the boys' Vernacular schools. This is done sometimes by a series of extension exercises taught by the master, and sometimes, where the assistance of one of the Malay States Guides can be procured, by a series of military exercises with light wooden muskets. Wherever suitable land lies near the school, football and cricket are encouraged, and small votes of $300 in Perak and $200 in Selangor appear in the respective

Estimates of those States for the "Encouragement of Sports." It is needless to say that these votes are productive of much good both to the body and mind of the pupils, and awaken in them a feeling of *esprit de corps* for their school that probably nothing else would.

Vernacul Schools ot than Mal

Only three Vernacular schools other than Malay are maintained or helped by the Government of these States.* These are two Chinese Vernacular schools at Kuala Lumpur and one Tamil school in Perak. Nor is it desirable, when the peculiar nature of the immigrant alien population of these States is considered, and the uncertainty of their abode in them—or rather the certainty that they will, when they have accumulated enough money, return to India or China, as the case may be—that any great extension of such schools should take place. If seriously contemplated, it would offer enormous difficulties. It would be necessary to provide at least two, and perhaps three, different kinds of instructors for the three prevalent dialects of Chinese; viz., Cantonese, Hokien and Kheh, another for the Tamils, and yet another for the Bengalis. It would at the same time be strengthening rather than breaking down the barriers of race, would hinder rather than help these various alien races from having any commercial or other intercourse with each other, by preventing them from learning the vernacular of the country of their adoption, and the only medium by which such intercourse can be maintained, and would be committing the fatal error of tending to keep them aliens, and encouraging them in the idea that China or India is their home. Nor have the two Chinese schools that have been started given educational results at all commensurate with the cost of their maintenance from a purely educational point of view. The Chinese and Tamil populations of the towns do, in fact, look almost universally to the English school to provide the education they desire for their children, when they manifest any desire for education at all, and in view of the lamentable scarcity of the child population amongst these immigrants, it is doubtful whether it would not be politic to extend the enactments for compulsory attendance at Malay schools to the boys of all other nationalities who are not attending English schools.

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* In the Reports on the Federated Malay States for 1902 (Cd.1819) the following passage occurs, which seems to indicate some change of policy:— "It has now been decided to open Government Schools for teaching Tamil, in accordance with a resolution passed at the last Conference of Residents that 'it is advisable that facilities should be afforded to the children of Tamil immigrants to acquire a knowledge of their vernacular language, with the object of making the Federated Malay States, from the point of view of the Indian immigrant, an outlying portion of India, like Ceylon.' Steps have been already taken in Perak to carry this resolution into effect, by opening Tamil schools at Taiping and Parit Buntar, the two principal centres of the Tamil population."

English Schools.

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The "English" schools at the close of the year 1900 numbered twenty-four in all the Protected Malay States. Of these six were for girls, four being in Perak and two in Selangor. The boys' schools had a total average enrolment of 1,331, and the girls' of 298. But these figures, although small, are gratifying. They show an increase of 28·4 per cent. in the boys' schools in two years, and no less than 246 per cent. in girls'. The latter remarkable increase is extremely significant of the greater success achieved by Mission agency in getting Eurasian and native female children to attend schools—the purely European child element being a *quantité négligeable* in these States—compared with the simple establishment of Government Girls' schools even in populous centres. In 1898 there were two Government English schools for girls in these States. These were given up to the Wesleyan Episcopal Methodist Mission, and that body with the Roman Catholic Mission are now the managers of all the English schools but nine, of which remainder seven are purely Government schools, the only one of first-rate importance being the Central School for Boys at Taiping.

ol Fees School enues.

School fees are charged in all the English schools except a few of the smallest and least important of the Government schools. By Article 3 of the Code they may not exceed $3 per month in any Grant-in-Aid school, but they may be said to vary between 25 cents in the lower and $1 per month in the higher standards. At the Victoria Institution, the largest school in the States, and one which now has 500 boys attending it, the fees are $12 per annum. This may be regarded as the average fee for English schools. It is exceeded by one school only, in which $1.50 per month is charged for each pupil in the upper standards. In any case the fees paid form but a small fraction of the working expenses of any of the "English" schools in which European teachers are engaged. Nor do the grants on examination results, although they are on a liberal scale, nearly make up the deficiency in such schools. Special maintenance grants are given in certain cases, and salary grants under Article 52 of the Code in others, but it is clear that a certain balance, which it would be very difficult to estimate, must fall upon the funds of the Missions concerned, and is certainly made up to a large extent by the self-sacrifice of the missionary teachers. In Kuala Lumpur a municipal rate of one per cent. on house rents within the town is levied in support of the Victoria Institution, the amount thus produced being about $4,000 per annum. This, however, is the only municipal or other education rate that has yet been levied in these States.

of main- nce of ish ols.

The cost of working the English schools varies greatly with the class of school and teacher. Where European teachers are engaged on the staff, as is the case in all the chief schools, the rate is high. Thus the Victoria Institution has just been assessed for a salary grant of $21,245 per annum, which, with its education rate above referred to, will give it an income of over $25,000 from Government sources. The numbers at present attending the classes at the Institution are 500, and assuming that this grant is sufficient until the school reaches 600, the cost per head to the State is over $40 per annum. If the Central School at Taiping be taken as an example, its cost of maintenance to the State of Perak in 1901 was $7,878 for the 298 boys on its books, or $26.43 per head. But the school was working short-handed during a good portion of the year, and the staff is to be strengthened at once by the appointment of an additional European assistant teacher. Its cost of maintenance per head will certainly, therefore, be much higher next year.

It must, nevertheless, be borne in mind that although, as stated above, the curriculum of work in these schools approximates to that of an elementary school in England, it represents for all, except the very few boys indeed who are submitted for the Cambridge Local Examinations, a "higher" education in itself to the scholars who are attending it. A nearer parallel to the elementary school in England would be furnished in these States, from the native point of view, by the Malay Vernacular school or the smaller English school taught by a native or Eurasian teacher. The education, however, given in the latter class of school is very different from that imparted in the larger schools with European teachers. In this class of school the pupils are rarely taught above the third or fourth standard, and unless they can be drafted off to the larger schools to finish, their knowledge of English will not prove to be of much practical use to them. The cost per head of working such schools, however, is not one-half of that required for the larger and well-staffed English schools.

Higher English E aminations

Two of the best "English" schools have begun within the last three years to prepare boys for the Cambridge Local Examinations, but up to the present only a few successes have been obtained.

To encourage teachers to prepare their pupils for such examinations, if they have the exceptional intelligence a non-English-speaking boy requires to enable him to take it up successfully, Article 45 provides a grant of $50 for a pass in the Junior and $60 for a pass in the Senior within certain age limits, if the pupil attends a Grant-in-Aid school. In addition a sum is voted by the Government every year for the payment of the fees charged for such examinations. Experience shows that the Cambridge Local Examinations, although admirably conceived, prepared and conducted, have one defect so far as the native boy is concerned. It is possible for him to pass them with a knowledge of English and English construction that is far from perfect, if he is clever and can score marks in his other papers. They tend, therefore, to give him an idea that he is a far better English scholar than he really is. It would, notwithstanding, be difficult to find a recognised set of examinations of the kind that could with advantage be substituted for them. The same defect would be apparent in any set of examinations that were intended primarily for English boys at home with whom a certain amount of facility and correctness in expressing themselves in writing is taken for granted.

larships.

A system of small scholarships, or bursaries, has been established in Selangor to enable intelligent Malay boys from Vernacular schools to live in Kuala Lumpur and acquire an English education at the Victoria Institution. The scholarship is worth $5 per mensem, and enables the pupil to board and clothe himself and purchase his books while in attendance at the school. No exact time limit is given, as the pupils arrive without any knowledge of English whatever, beyond the knowledge of the alphabet they have learned in reading their Romanised Malay, and they are kept at school, conditionally upon their conduct, diligence and assiduity being satisfactory, until they have passed the Seventh Standard. When they give promise of being able to encounter the Cambridge Local Examinations with success, the tenure of their scholarships may be prolonged. Fifty such scholarships are now awarded, the recipients of which, if they do not live with their parents or friends in Kuala Lumpur, board together in the new Malay Settlement, under the charge and supervision of their Koran teacher. The movement has only recently been extended to include so large a number, but the results of the last examination are very gratifying and give promise of the movement being productive of much good. It has since been extended to Perak, the Estimates of which State for 1902 make provision for giving twenty such scholarships.

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olarship.

A Higher or University Scholarship of £250 per annum, tenable for four years, was given for the first time in 1901 by the Government of the Federated Malay States to a Chinese youth who had formerly been a pupil in one of the English schools in the Malay States. He is now continuing his studies at Gonville and Caius College, Cambridge.

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Religious instruction is given in all the English schools which are conducted and managed by Christian missions. By Article 6 of the Code all religious instruction given or religious observance practised in the school must be at the beginning or at the end of the school meeting, and must be inserted in the time-table. No child is compelled to be present when such religious instruction is given, nor may any child be refused admission to a Grant-in-Aid school on grounds of religious belief. As a fact, many pagan children are in attendance at the Mission schools. No religious instruction is given in Government English schools.

Training of Teachers in English Schools.

Teachers in English schools are encouraged to prepare pupil-teachers for such schools by grants of $100, $150 and $200 when they pass their first, second and third year's examinations, respectively. The conditions under which pupil-teachers are recognised by the Government are contained in Articles 54 to 60 of the Code. Up to the present but very few youths have submitted themselves for examination, as intelligent boys who have passed all their standards can generally command much higher salaries as clerks, bookkeepers, shop assistants, etc., than the schools can offer for their services.

Salaries.

The salaries for native and Eurasian Assistant teachers vary, when they are professional teachers, from about $30 to $80 or $90 a month, according to their age and experience. In large schools Chinese assistants are employed as far as possible with divisions in which the Chinese element preponderates, and Tamils with the Tamil. The Head and the principal Assistant teachers in all the important English schools, whether Government or Grant-in-Aid, are English in both boys' and girls' schools. Where they are professional teachers, and not connected with any mission, the salaries offered are generally high enough to induce them to come out from England. The office of teacher is not pensionable in either English or Vernacular Government schools.

Technical and Industrial Education.

In Girls' Schools.

Excepting in the Malay Girls' Vernacular schools, but little has actually been done yet in the Protected Malay States in the direction of Industrial or Technical education. In each of the schools mentioned a Malay hand-loom and a weaving mistress are provided to teach an old Malay art that was threatened with extinction. "Sarongs" and other Malay garments are woven, but owing to the frequency with which Malay girls are withdrawn from school at a very early age, the number of pupils who actually learn weaving in the schools and become competent in the art is comparatively small. In addition, knitting, mat-making, embroidery, gold-thread and crochet work are taught in them, but it is very difficult to get plain needlework well taught. The Malay wearing apparel is so simple that, so far as ordinary plain sewing is concerned, it is scarcely needed. It would, nevertheless, be of great use to the young women and girls near towns if they could sew well, as they would probably do it better and cheaper than the tailors and sempsters—chiefly Bengalis—who do sewing of all kinds. In the English schools, wherever Chinese girls attend, every facility is given them for learning and practising the fine embroidery and bead-work at which they, in particular, are generally such adepts.

chnical struction r boys.

The movements to initiate industrial education amongst boys have only just begun, but from circumstances which will appear later in this report these movements have only been tentative, and have met with a measure of success that can scarcely be considered encouraging.* In reporting on this subject to the Secretary of State for the Colonies in November, 1899, the Federal Inspector of Schools writes thus:—

"There are, broadly speaking, two distinct classes of pupils to provide technical and industrial education for. They are, first, the Chinese, Tamil and better class of Malay boys, who are able to attend an 'English' school. These are confined to the towns. Secondly, a simpler industrial education, to give the elementary principles of wood-work, carpentry, furniture-making, bamboo work, &c., with instruction in agriculture for the boys attending Vernacular schools in the country districts. These are almost all Malays. For Class I of these, technical schools will be wanted, but although I believe it is of paramount importance to keep manual training and instruction before the native boy as much as possible as his future means of earning a livelihood, I felt compelled, nevertheless, most reluctantly, to advise in my Report on Technical Education Selangor No. R.G.O. H.C. 3032/98 that the time for establishing a thoroughly good technical school under a capable head and a capable staff of instructors had not yet come.

prentice olarships.

"Grants for technical instruction to boys, of $3,000 in Perak and $2,000 in Selangor, were inserted in the Estimates of this year for the first time, and will, presumably, appear in future Estimates to enable intelligent and fairly educated native boys from our 'English' schools to undergo a course of apprenticeship in the Government workshops connected with the Public Works Department, the Government Factory, or the Locomotive and Carriage Building Department of the Government Railways. Such apprentices are selected by the State Inspectors from the 'English' schools when they have reached one of the upper standards, and upon signing the articles of their indenture they receive, in addition to the pay offered for all other apprentices who can be obtained, a small scholarship or bonus of $5 per mensem, conditional upon their conduct, zeal and progress, as reported upon monthly by the head of the Department to which they have been attached.

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* In the Reports on the Federated Malay States, 1902 (Cd. 1819), the following passage occurs:—

"In Perak, a Malayan Art School, the objects of which have the Sultan's warm support, was opened at Kuala Kangsar, under Government auspices, with the intention of resuscitating the arts of weaving and embroidery, wood carving, silversmiths' work, pottery and mat making. Local Malay teachers are engaged, the pupils are Malays of both sexes, and their work appears to command a ready sale. Necessary provision has since been made in the other States for the encouragement of similar industries."

"This is unfortunately limited to the boys who have been in English schools, as the cry from each Government Department and workshop is for boys who can speak English."

[The rules under which such apprentice scholarships are granted are given in Appendix D.]

"At the same time, such is the astonishing commercial progress these States are making, that a constant demand is being made and maintained upon the few English boys' schools there are here, and the Government Offices, shop-keepers and professional men of all kinds snap these boys up at very good salaries as clerks, assistants, book-keepers, &c., at very good wages (from $20 to $25 per mensem) before their English school course is finished.

"Under these circumstances, and with the erroneous idea that it is better and more dignified to do clerical than manual work, that generally obtains with native boys, it is scarcely surprising that in Selangor only one scholarship apprenticeship has been given yet to a boy attending the Railway Workshops in Kuala Lumpur, and in Perak none, although the Selangor Vote would admit of thirty being given, and that of Perak fifty."

[Up to the present moment no apprentice scholarships have been applied for in Perak, and in Selangor there have only been eight apprentices who have profited by them.]

"At present there are only three or four schools in these States capable of turning out good seventh standard boys fit for clerical service, or to become thoroughly skilled mechanics or engineers. They are the Victoria Institution, with about 400 boys on its books, the Central School, Taiping, with about 220, and the Methodist Mission School at Ipoh, with about 160. It must further be remembered that these are all new schools (that of Ipoh has not been in existence three years), that they have only recently attained their present dimensions and numbers, and that the first complete generation of scholars can scarcely be said to have passed through them yet."

[At the present moment these figures have increased to 495, 333 and 227 respectively.]

"It would seem, therefore, that the system of apprentice scholarships will meet the wants of the States for a little time to come, and will help the higher class of technical training until, by the arrival of boys taught in the Straits Settlements Schools, in Ceylon and in India, and by the increasing number of pupils leaving our own schools with the necessary educational equipment, the extraordinary demand for clerical labour can be met. This, I am inclined to think, must come before long, and the work of training our more intelligent pupils in manual and technical instruction can then, I hope, be greatly extended.

Industrial Training of Boys from Vernacular Schools.

"For the industrial training of boys of the second class mentioned above, viz., those from Vernacular schools, nothing has actually been done yet beyond providing a course of manual instruction in carpentry and bamboo and cane-work for the native teachers now in training in the Training College at Taiping; and I believe a similar course of instruction is to be provided for the students in training as native teachers for these States in the Malacca Training College for the teachers of the Federated Malay States and the Straits Settlements. These youths, if supplied with tools and materials, should be able to give some instruction in what they have learned in their own schools.

"It is also contemplated adding workshops to the Malay Settlement that is being made near Kuala Lumpur, where wood and cane-work, and perhaps silversmiths' work, can be taught and practised, if a sufficient number of Malay youths live in it who will learn those arts. From the close proximity to the Government workshops there is no reason why this cannot be extended to cover others.

"The branches of agriculture most required here are, I think, fruit-growing and the introduction and culture of new economic plants, dairy farming and veterinary science. The mental attainments of the pupils who could profit by a course of instruction in any of these, if scientifically and thoroughly taught, would have to be considerable, and again, for the reasons given above, such an institution as the Colombo School of Agriculture or the College of Agriculture at Saidapet, in the Madras Presidency, would be wasted for the present."

[The Malay Settlement mentioned above has been very successful in every direction, except that of imparting technical instruction. An experienced wood-worker, a Malay builder, a silversmith and tailor have been imported to teach their trades, but the number of Malay youths who have betrayed any wish to acquire a knowledge of these trades as apprentices has been disappointingly small up to the present, and some have already left them for bullock-waggon driving and other pursuits, which are apparently more to their liking.]*

The following statements in the same report will help to illustrate the peculiar nature of the difficulties and disadvantages a State labours under in which the child population is insufficient.

"It should, I think, be pointed out that these are young States, in the sense that they have only been brought into contact with western civilisation during the last twenty years or so, and into close contact during the last ten. Their best schools are of very recent growth; the whole work of education done in them is the product of a decade. They have, moreover, this remarkable feature, which probably strikes a stranger much more than those who have spent a long time in them and become accustomed to them, that they have generally an abnormally large adult and an abnormally small child population. The State of Selangor, for instance, with a compulsory education enactment for Malay boys, and a population of probably not less than 150,000 people, has not more than 2,000 children attending all the schools in the State, *i.e.*, not more than 75 per cent. of those attending school in such a small Colony as the Seychelles with about 24,000 to 25,000 inhabitants, and a system of education that is not compulsory. Mauritius, similarly, with a population about equivalent to that of Perak and Selangor combined, has three times as many children attending its primary schools only—to say nothing of those attending the numerous secondary schools—as all those attending school at all in the above-mentioned States. In Ceylon, Hong Kong, or almost any other Crown Colony, on the same basis the disproportion is at least as great.

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* The Report of the Board of Management of the "Malay Settlement" (Kuala Lumpur) as regards Technical Education, which is attempted there on a modest scale, is not very encouraging. (Reports on the Federated Malay States for 1902. Cd. 1819.)

"It is important to remember that technical instruction of whatever kind, and however simple, cannot be given with any hope of its bearing much fruit except to pupils who have already acquired some ordinary instruction and have had their intelligence disciplined and trained in school. Sometimes even a very considerable amount of mental training is necessary. If, therefore, it should appear that, in comparison with the Crown Colonies, little has been done in this direction in these States, the above facts must be carefully borne in mind. It is not that their respective Governments and the Officers, who have the work of education entrusted to their charge, are not fully aware of the supreme importance of industrial training for the children, but that the growth and spread of ordinary school education is only just beginning to fit a still very insufficient number of pupils for preparation for such training, whilst the extraordinary prosperity and rapid commercial development of the States is causing demands on the few schools they contain to supply clerks, book-keepers and shop assistants that they cannot yet meet."

There are no reformatory schools, or schools for blind, deaf and dumb, or crippled children; as, happily, the necessity for such has not yet arisen in the Malay Protected States.

III. CONCLUSION.

Growth of Schools from 1898-1900.

The statistics of the educational work and expenditure for the three years 1898, 1899 and 1900, representing the period during which complete official reports on all the States have been issued, are given below:—

Statistics of numbers and cost.

Year.	State.	Number of Schools.				Number of Scholars in average enrolment.				Actual Total Cost of Working.
		English.		Vernacular.		English.		Vernacular.		
		Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	$
1898	Perak - -	8	2	94	9	602	45	3,895	207	53,000
	Selangor -	3	1	32	2	431	41	1,378	45	26,508
	N. Sembilan -	—	—	25	—	—	—	1,271	—	7,552
	Pahang - -	1	—	6	—	4	—	206	—	2,915
	Federal Charges	—	—	—	—	—	—	—	—	6,724
	Totals - -	12	3	157	11	1,037	86	6,750	252	96,699
1899	Perak - -	9	3	93	8	601	121	3,750	193	57,869
	Selangor - -	3	2	33	3	466	94	1,386	44	29,382
	N. Sembilan -	1	—	25	—	35	—	1,417	—	8,452
	Pahang - -	—	—	8	—	—	—	404	—	3,844
	Federal Charges	—	—	—	—	—	—	—	—	7,041
	Totals - - -	13	5	159	11	1,102	215	6,957	237	106,588
1900.	Perak - - -	12	4	93	10	707	180	3,374	184	85,315
	Selangor - -	5	2	32	2	575	118	1,286	50	32,769
	N. Sembilan -	1	—	24	—	49	—	1,169	—	9,800
	Pahang - -	—	—	10	—	—	—	431	—	2,675
	Federal Charges	—	—	—	—	—	—	—	—	8,500
	Totals - -	18	6	159	12	1,331	298	6,260	234	139,059

The numbers given show very substantial increases in the English schools, but a considerable fall in the attendance in Vernacular boys' schools between 1899 and 1900, which appears to have been general in each of the three principal States—Perak, Selangor and Negri Sembilan. It was probably caused by the withdrawal of a considerable number of boys from school who were sent by their parents washing for tin, the price of which in 1900 was extraordinarily high.

Future of Education: some dangers.

The cost to the States per head for all the children attending school in 1900 was $17.12, or about £1 14s.,* without reckoning the cost of new school buildings and current repairs in nearly 180 Government schools already existing. These figures are certainly high when it is remembered that three-quarters of the education given is vernacular; yet it only represents rather less than 1$\frac{1}{4}$ per cent. of the actual expenditure of the Protected Malay States for that year, or of their estimated revenue. It will, however, be evident from a perusal of the above report that, in spite of the liberal help offered to education in every shape and form, and in whatever direction it can be profitably employed, this modest fraction of the present revenue or expenditure represents all that the Government can spend with advantage.

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* *i.e.*, At the rate of exchange current when this report was written. The value of the dollar varies considerably from time to time. In November, 1902, it was (at the Singapore rate) about 1s. 7$\frac{13}{16}$d.

The reason is to be found in (a) the phenomenal prosperity that has accompanied the only partial development of the Protected Malay States, and (b) the abnormally small child population in them, and especially in the most important centres of population.

With respect to the first the following figures of the revenues of the States are so significant that they need no comment:—

		$
1875*	Total Revenue	409,394
1896†	Total Revenue	8,434,083
1897	Total Revenue	8,296,687
1898	Total Revenue	9,364,467
1899	Total Revenue	13,486,410
1900	Total Revenue	15,609,807

But if any proof were wanted, or any gauge required, of the material progress and prosperity of the Federated Malay States, the English boys' schools would at once furnish it. Boys who attend the classes in such schools are secured whenever they can be induced to leave school, although they may not have passed through all the standards, and although the average native boy who has not reached the seventh standard has but the most meagre educational equipment to start earning his living. Yet so absolutely sure are boys of getting what are to them lucrative appointments, that a very considerable number of the Chinese and Tamil boys attending the three principal English schools in the States have been induced to come over by friends or guardians, who are content to maintain them at school until they can leave, secure a berth, and repay the money that has been spent upon them. It can readily be supposed that the majority of these boys do not represent the best products of the Ceylon, Straits and Hong Kong schools. Great complaint is made, and rightly made, at the salaries that have to be paid, both by the Government and the commercial and professional members of the community, for the services of youths who are neither good clerks *in esse* nor *in posse*. The scarcity of its own child population makes the position of the Protected Malay States perhaps unique, but by no means enviable.

Federal Education Office.
Kuala Lumpur,
Selangor.
January, 1902.

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* The year 1875 closed the first year of British Administration of the three protected States—Perak, Selangor, and Sungei Ujong.

† 1896 was the first year of federation of the four States—Perak, Selangor, Negri Sembilan, and Pahang.

APPENDIX A.

CODE OF REGULATIONS FOR GOVERNMENT AND GRANT-IN-AID ENGLISH AND VERNACULAR SCHOOLS IN THE FEDERATED MALAY STATES.

Approved 22nd July, 1899.

GRANT-IN-AID SCHOOLS.

GENERAL.

Definition of grant-in-aid school.

1. A "Grant-in-Aid" or "Aided" school in this Code is one which receives a money grant of any kind from the Government of any Federated Malay State.

Nature of grants-in-aid.

2. Such grants may be either "Special Grants," "Grants on Results of Examination," "Salary Grants" or "Maintenance Grants." The Government will decide which, if any, of these grants may be made to any school.

School fees must not exceed $3 per mensem.

3. No school will receive grants in which the school fees exceed $3 per mensem.

Subjects to be taught in grant-in-aid schools.

4. In all Grant-in-Aid schools the subjects taught shall be those specified in Schedules I.–VII. to this Code.

Application to be made before May in any year.

5. Application for recognition by the Government of any school as a Grant-in-Aid school must be made by the Managers to the Inspector of Schools before the month of May in any year.

Times for religious instructions.

6. The time or times during which any religious observance is practised, or instruction in religious subjects given, at any meeting of the school, shall be at the beginning or at the end of such meeting and shall be inserted in the time-table of the school to be approved by the Inspector. No child shall be compelled to be present when such religious instruction is given.

School open at all times to inspection.
No examination in religious instruction.

7. The school shall be open at all times to the inspection, with or without notice, of any Inspector of the Federated Malay States, or any person authorised by Government for that purpose; but it shall be no part of the duties of any Inspector or any person so authorised to inquire into any instruction in religious subjects given at such school, or to examine any scholar therein in religious knowledge.

School must be public.
Certificate required for pupils leaving school.

8. The school must be public and no child may be refused admission on other than reasonable grounds. Head Teachers of schools are required, in the event of a pupil leaving the school, to furnish him, on application from his parent or guardian, or from the Head Teacher of any school in which he is seeking admission, with a certificate giving the following particulars:—

(*a*) The Standard or Standards in which he was receiving instruction at the time of leaving;

(*b*) Reason for leaving;

(*c*) Number of attendances made during the school year ;
(*d*) Whether any fees are due to the school he is leaving ;
(*e*) Whether his conduct at school has been satisfactory.

No pupil coming from another Government or Grant-in-Aid school may be admitted without furnishing such a certificate.

No pupil to be admitted without certificate.

9. The privileges under this Code will not be extended to a new school unless it can be shown that it is necessary, and that it is established under such conditions as regards management and probable number of scholars as to hold out a reasonable prospect that it will become permanently successful.

School must be necessary and properly established.

10. The school must not be conducted for private profit and must not be farmed out by the Managers to the Teachers.

School must not be conducted for private profit.

11. The Managers must be responsible for the payment of Teachers and all other expenses of the school.

Managers responsible for all expenses.

12. There shall be a recognised Correspondent for every school, who must be connected with the school as Manager or Director or one of the body of Managers or Directors, and through whom all general correspondence with the Government shall be conducted, and to whom all Government allowances shall be paid. Any change of such Correspondent should be notified at once to the Inspector of Schools.

Must be a Correspondent

Change of Correspondent to be notified.

13. In order that a school may be eligible for a grant the buildings, books and school apparatus must be suitable and sufficient.

School to be efficiently equipped.

14. The school must also be efficient. A school is regarded as satisfying this condition if the Inspector does not recommend the withholding of the grant under Article 42*A* or 42*B*. A grant once allowed will not be withheld under this section until the following conditions have been fulfilled—

School must be efficient.

(*a*) The Inspector shall, immediately after his annual visit, report to the Government that the school is inefficient, and state specifically the grounds for his judgment, and shall give formal warning to the Managers that the grant may be withheld under this article at the next annual inspection if the school is again reported inefficient.

(*b*) The Inspector shall, if necessary, immediately after his next annual visit, again report the school inefficient, and again report specifically the grounds for his judgment.

15. The number of scholars in average attendance shall not exceed an average of forty-five scholars to one Teacher or two Pupil Teachers, and no Teacher shall be in charge of more than sixty scholars in average attendance in the Preparatory Classes, or more than fifty in Standards I. and II., or more than forty-five in Standards III., IV., V. or VI., or of more than thirty-five in Standard VII. or in any class for "specific" subjects. The average attendance means the average attendance during the current month.

Number of scholars in each Standard to one Teacher.

16. Registers of attendance shall be kept in accordance with the regulations in *Appendix a*, and such additional regulations as may be required by the Inspector of Schools. A school Diary or Log-book shall be kept, and a detailed account of the income and expenditure of each school shall be furnished annually in any suitable form provided for that purpose.

Registers.

Log-book.

The Diary or Log-book must be stoutly bound, and contain not less than 200 pages ; it must be kept by the principal Teacher, who is required to enter in it from time to time such events as the introduction of new books, apparatus, or courses of instruction, structural alterations, visits of Managers, absence, illness or failure of duty on the part of any of the school staff, copies of Inspector's reports on the school, or any special circumstances affecting it that may, for the sake of future reference or for any other reason, deserve to be recorded.

Copy of Code, and time-table to be kept.

17. There shall be kept in each Grant-in-Aid school—

(*a*) A copy of the Education Code.

(*b*) A time-table, which should be permanently and conspicuously fixed in the school-room, showing all the subjects taught in the school and the time allotted to each.

Time-table must be approved by Inspector, who must give written sanction to change.

18. The time-table for the ensuing school year must be submitted to the Inspector of Schools for approval on the occasion of his annual visit, and no change can be made in this time-table unless the sanction of the Inspector has been obtained in writing.

Grant may be reduced if regulations are not complied with.

19. The Government may, at its discretion, if the Head of the Education Department reports that after six months' notice any of the above regulations have not been carried into effect, reduce the amount which may be earned at the following inspection, but no grant earned before such notice is given may be so reduced.

Notice of annual examination to be given.

The "School Year."

20. The Inspector shall inform the Correspondent in what month to expect his annual visit, and this shall remain the same from year to year. Notice of the day of the Inspector's visit shall be given beforehand to the Correspondent. The twelve months beginning with the first day of the month of the Inspector's visit shall be called the "School Year."

Correspondent to inform Inspector when school will be closed.

21. All holidays, other than Government and the usual weekly holidays, should be notified beforehand to the Inspector. Notice should also be given when it is the intention of the Managers to close the school in consequence of epidemic, or for any other reason, and whether temporarily or finally.

And when it will be reopened.

Notice should further be given when it is the intention of the Managers to reopen the school after any temporary closure.

Duplicate Examination Schedules, Registers, etc., to be ready by day of examination.

22. Managers will be supplied with forms of Examination Schedules, which they are required to have ready in duplicate by the day fixed for the Inspector's annual visit, when they must also produce for his inspection the registers, log-book and cash-book. Any of these documents may be required to be sent to him or to the Government.

Names to be written in Roman characters, and in the order in which they occur in the Register.

N.B.—The names of all pupils liable to examination (*vide* Article 27) should be clearly and legibly written in Roman characters on the Examination Schedules, *and should follow in each Standard, as nearly as possible the order in which they occur on the Attendance Register.*

EXAMINATIONS.

School must have been open for 600 hours' secular instruction in the school year.

23. The school, before being examined, must have met not less than 240 times during the school year for the time required by Article 24 for an attendance; or not less than 200 times if each attendance has been for three hours' secular instruction.

Meaning of term "attendance"

24. An "attendance" means attendance at secular instruction, for three hours if in the morning, and for two hours if in the afternoon.

Intervals of recreation may be reckoned.

25. The minimum constituting an attendance may, and should, include an interval for recreation of not more than fifteen minutes in a meeting of three hours, and not more than ten minutes in a shorter meeting.

26. No attendance may be reckoned for any child under five years of age.

Children under five do not count.

27. All scholars are liable to be examined who have made 150 attendances of three hours each or the equivalent of this, viz., 450 hours' attendance at secular teaching during the school year.

No scholar who has received such instruction may be withheld from examination except by special permission of the Inspector.

Scholars who have received 450 hours' instruction to be presented.

28. The Teacher may, at his own option, present for examination or withhold any scholar who has not received 450 hours' secular instruction during the school year; but no scholar may be so presented who has not received at least 250 hours' secular instruction during that period in the school in which he is being examined.

Teacher may present or withhold scholars who have received less than 450 hours' instruction.

29. No scholar under nine years of age or in the first year's attendance at school need necessarily be presented in Standard I.

Scholars excepted for Standard I.

30. The scholars liable may be examined by sample, not less than one-third being individually examined, and care being taken that each pupil of the class is examined in one of the elementary subjects—Reading, Arithmetic and Writing (or Dictation).

Scholars may be examined by sample.

31. In selecting the pupils for examination the Examiner shall do so in such a manner as to insure that the class is fairly represented by the pupils he selects.

Pupils examined must be representative of the class.

32. In any Standard which contains six pupils only, or less, each one should be examined in all subjects.

All the pupils in small Standards to be examined.

33. No pupil may be presented in more than one subject of Schedules I. and II. in a lower Standard than that in which he is being presented in the other subjects. For instance, a Fourth Standard boy who is weak in any one subject of Schedules I. and II. may be presented in Standard III. in that subject only, and in all others in his own (the Fourth) Standard.

Pupils may be presented in the class in which they have been taught. Proviso.

34. No Standard will be considered to have earned the highest grant in which more than 10 per cent. of the pupils have been transferred to a lower one for any particular subject of Schedules I. and II. unless an equal number have been also similarly transferred to a higher.

Exceptions to general classification limited to 10 per cent. if highest grant is to be earned.

35. In assessing the "principal grant" and grant for "class" subjects the Inspector will take note not only of the results obtained by sample examination and of the honesty with which the tests set are done by the pupils, but also of the classification of the scholars in each subject as compared with their age and mental capacity.

Assessment of "principal grant."

36. Scholars should be advanced not less than one Standard in a year in the subjects of Schedules I. and II. The Inspector may recommend, at each annual examination, any pupils for detention in the same Standard whom he considers unfit for promotion to a higher. Any exceptions made by the Teacher should be notified, and explained to the Inspector on the day of examination.

Scholars to be advanced one Standard each year.

37. In Standard VII. and in all "specific" subjects the scholars will be examined individually, but any pupil who has previously passed in any subject other than a "specific" subject in the same Standard need not be examined again in that subject; but his previous successes may again be reckoned without further examination.

Examination of "specific" subjects and of Standard VII.

Examination of "specific" subjects may be written or oral.

38. The examination in "specific" subjects may be either oral or written, or both, at the discretion of the Inspector; but in the lowest stage of any "specific" subject the questions set should require only very few words in answer if the replies are to be written.

GRANTS ON RESULT OF EXAMINATION.

Grants will be paid at the beginning of the year.

39. The grants mentioned below will, when allowed, be given at the beginning of the calendar year following that in which the examinations are held.

Highest grant not given in any school in which there is no Standard higher than the Fourth.

40. A school in which instruction is not given in any Standard higher than Standard IV. will not be allowed the highest grants under Article 42 *A* and *C*.

Highest grant will not be paid if HeadTeacher has been educated in Asia unless he holds a certificate equivalent to the Oxford or Cambridge Senior Local.

41. The highest grant under headings *A* and *C* (Article 42) will not be given in any boys' school in which the Head Teacher has been educated in Asia unless he has obtained a certificate of the Oxford or Cambridge Senior Local Examinations or any other certificate which the Inspector may consider to be an equivalent of these.

"Principal Grant," "Grant for Discipline and Organisation," and "Grant for 'Class' subjects" paid on average attendance.

42. Grants-in-Aid may be given under the following heads: the "Principal Grant," the "Grant for Discipline and Organisation," and the "Grant for 'Class' Subjects," being for each unit of average attendance. (A fraction, if it reaches a half, may be counted as an additional unit.)

A.—A Principal Grant for "Elementary" Subjects of $6, $8 *or* $10.

Conditions of payment of Principal Grant.

(i.) The Government will decide which, if any, of these sums shall be paid after considering the report and recommendation of the Inspector on the accuracy of knowledge and general intelligence of the scholars in the subjects in Schedule I.

(ii.) The grant of $6 is a fixed grant, and will not be reduced except under Article 19, nor will it be withdrawn unless the whole grant is withdrawn (Article 14). [*Vide Appendix f*, paragraph 7.]

B.—A Grant for "Discipline and Organisation" of $1 *or* $1.50.

Conditions of payment of "Grant for Discipline and Organisation."

(i.) The Government will decide which, if either, of these sums shall be paid after considering the report and recommendation of the Inspector.

(ii.) The higher grant will not be paid to any school in which adequate provision is not made in the approved time-table for drill, or for suitable physical exercises.

(iii.) The grant of $1 is a fixed grant, and will not be reduced except under Article 19, nor will it be withdrawn unless the whole grant is withdrawn (Article 14).

C.—A Grant for "Class" Subjects of $1 or $2 for each Subject.

Respecting grants for and examination of "class" subjects.

(i.) This grant will also be calculated upon the average attendance.

(ii.) The Government will decide which, if either, of these sums shall be paid after considering the report and recommendation of the Inspector on the examination of such of the following subjects as are taken in the school:—

- (*a*) English Grammar and Construction.
- (*b*) Geography.
- (*c*) Object Lessons, Standards I.–IV.
Elementary Science, Standards V.–VII.
- (*d*) Drawing.
- (*e*) History.
- (*f*) Needlework for girls.
- (*g*) Domestic Economy for girls.

(iii.) Not more than three "class" subjects may be taken in any class and the same number must be taken throughout the school.

(iv.) English Grammar and Construction should be taken in all, and Needlework, in addition, in girls' schools.

(v.) The subjects taken may be different for different classes.

(vi.) All scholars who have made the necessary number of attendances are liable to be examined in any "class" subjects that are taken in their class.

(vii.) A syllabus of the above "class" subjects is given in Schedule II., and of Needlework in Schedule III.

(viii.) Scholars presented for examination need not be in the same Standards in "class" subjects as in "elementary" subjects (Schedule I.), nor need they be presented in the same Standards in each "class" subject. [*Vide* also Article 34].

All scholars should be examined in the "class" subjects in the classes in which they are taught, and in ordinary circumstances they should be advanced not less than one Standard in a year.

All exceptions should be notified and explained to the Inspector.

(ix.) In sanctioning the time-table under Article 18 the Inspector will sanction the teaching of those "class" subjects only for which there is, in his opinion, an efficient and sufficient staff.

D.—A Grant on the Examination of Individual Scholars in "Specific" Subjects of $4 or $5 for each Scholar obtaining a Pass in any Stage of those numbered (a) to (k); and of $6 or $7.50 for a Pass in any Stage of those numbered (l) to (r).

N.B.—This grant is not calculated on the average attendance.

Respecting grants for and examination of "specific" subjects.

(i.) No scholar may be examined in any "specific" subject who is not also receiving instruction in the elementary subjects in Standards V., VI. or VII. unless he has been previously examined and certified competent in all the elementary subjects of Standard VII.

(ii.) No scholar may be presented for examination in more than two "specific" subjects besides Drawing until he has passed the highest Standard; or in more than three "specific" subjects besides Drawing after he has passed the highest Standard.

(iii.) No scholar may be presented for examination in any "specific" subject, except English Literature, which is taken by him as a "class" subject in the same year.

(iv.) No scholar may be presented for examination in any "specific" subject for the teaching of which provision is not made in the time-table of the school.

(v.) Every scholar should be presented in a stage higher than the highest in which he has before been presented, whether in his present or in any former school. Any exception should be specially notified and explained to the Inspector, who will determine whether the explanation justifies the exception.

(vi.) As a rule no scholar after being examined in one subject may change it for another before being presented in all the stages of the first.

(vii.) Managers may submit to the Inspector of Schools any progressive scheme of lessons in any sufficiently important subject which the Inspector may allow to be taken instead of one of the subjects set out in Schedule IV.

(viii.) The "specific" subjects set out in Schedule IV. are as under:—

Class I.—On which a Grant of $4 or $5 per Pass can be obtained—

(*a*) Algebra.
(*b*) Euclid.
(*c*) Mensuration.
(*d*) Latin.
(*e*) French or German.
(*f*) Book-keeping.
(*g*) Principles of Agriculture.
(*h*) Hygiene.
(*i*) Botany.
(*j*) Malay.
(*k*) Chinese.

Class II.—On which a Grant of $6 or $7.50 may be obtained—

(*l*) English Literature.
(*m*) Drawing.
(*n*) Mechanics.
(*o*) Animal Physiology.
(*p*) Chemistry.
(*q*) Sound, Light and Heat.
(*r*) Electricity and Magnetism.

N.B.—No grant can be earned by any school in any of the subjects (*m*) to (*r*) in Class II. unless suitable apparatus is provided for teaching them practically and experimentally. [*Vide* instructions in *Appendix c.*]

Limitation of grants to $16 per head.

43. The total annual grant given under Article 42 *A*, *B* and *C* will not exceed a sum equal to $16 for each unit of average attendance throughout the school.

Grants may be forfeited for false keeping of registers.

44. As the grant under headings *A*, *B* and *C*, Article 42, is calculated upon the average attendance, gross carelessness in keeping the registers of attendance, or any case of intentional fraud in so doing, may entail the forfeiture of any portion of the grant thus calculated, according to the gravity of the offence; and any Teacher convicted of fraudulently keeping registers, or of employing fraud in the examination, will forfeit any right of earning a grant in any Grant-in-Aid school in the Federated Malay States for five years.

Grants for higher English examinations.

45. To encourage the preparation of the most intelligent youths in these States for recognised English examinations, the following grants may be paid for all pupils who succeed in passing the Cambridge Local Examination —Junior or Senior—(or any other recognised English examinations of equal difficulty) within the ages of 18 and 19 years, respectively:—

	$
Junior - - - - - - - - -	50
Senior - - - - - - - - -	60

Grants cannot be earned by the same pupil under both schemes at the same time.

Provided that no grant can be earned in the same year by the same pupil under the provisions of this article and under those of Article 42 of this Code.

GRANTS OTHER THAN THOSE ON RESULTS OF EXAMINATION.

[*Vide* Article 2.]

Building grants, conditions under which made.

46. Aid will not be granted to build any new public or Grant-in-Aid school unless the Government is satisfied:—

(*a*) That the school is clearly necessary;
(*b*) That it is likely to be properly managed;
(*c*) That the funds at the disposal of the Managers are sufficient to cover half the expenses of erection, and that the annual income

at their disposal is likely to be sufficient, with the grant earned, to maintain the school in efficiency.

Government grant will not exceed one-half the cost.

47. The grants made by the Government for building, enlarging, or improving Grant-in-Aid schools will not exceed one-half of the actual cost.

Site, plans and estimates must be approved.

48. The site, plans, estimates, specifications, title and trust deed must be previously approved by the Government. [*Vide* also *Appendix e.*]

Enlargements.

49. The extension of the area of existing school rooms to receive more scholars will be treated, *pro tanto*, as a new case under Article 46.

Declaration of trust to be made at Land Office.

50. The trustees (or other legal representatives) of the school must state, by a declaration of trust, to be registered in the Land Office :—

(*a*) That the premises are to be used for educational purposes, and for no other purpose whatever ;

(*b*) That the school is to be managed in accordance with the principles of this Code, or whatever Code for the guidance and management of Grant-in-Aid schools may be in force in the Federated Malay States for the time being ;

(*c*) That the school and premises will be open at all reasonable times to educational and sanitary inspection by the Government ;

(*d*) That should they hereafter desire to release themselves from the foregoing obligation, they will, in such case, refund into the Government Treasury the whole amount of any grant made for the building, enlargement or improvement of the school.

Payment of building grant.

51. A building grant, if allowed, will be paid on presentation of a certificate (with balance-sheet annexed) by the Building and Managing Committees of the school, setting forth that the building and transfer are completed and that the money in hand will, when added to the grant, meet all claims, and finally close the account.

51*a*. In exceptional cases a special grant may be given towards the cost of furnishing school houses and providing maps and other school apparatus, on condition (i.) that satisfactory evidence is adduced of the necessity of such expenditure, and (ii.) that in each case the Managers of the school contribute an equivalent of the amount of the grant.

"Salary" and "Maintenance" grants.

52. In certain cases, each of which will be decided by the Government on its own merits, a "Salary Grant" or a fixed "Maintenance Grant" may be paid annually to a Grant-in-Aid school, instead of the "Grant on Results of Examination" hereinbefore described.

Limitation of "Salary" and "Maintenance" grants.

53. Neither of these grants (if given at all) may exceed in any school the amount required for payment of a teaching staff in accordance, numerically, with the requirements of this Code, and at a rate of wage that is fair and reasonable for the attainments required for efficient teaching.

PUPIL TEACHERS IN ENGLISH GRANT-IN-AID SCHOOLS.

Grants for pupil teachers.

54. In order to enable Managers to meet the future requirements of the Code by the systematic training of students for the profession of teaching, grants may be made for pupil teachers.

Pupil teachers must receive instruction during two hours daily.

55. Pupil teachers are boys or girls selected by the Managers to assist the Teacher of the school in maintaining discipline and instructing the lower classes ; they themselves continuing to be *boná fide* pupils regularly receiving at least two hours' daily instruction.

Registration of pupil teachers.

56. In making this selection the Manager is required to observe the following regulations :—

(i.) The names of the pupil teachers engaged must be submitted to the Education Department for registration.

(ii.) Pupil teachers, at the date of registration, must not be less than fifteen years of age.

Conditions of registration.

57. Pupil teachers will be registered in such schools only as satisfy the following conditions :—

(*a*) The school must have proved itself "efficient" (Article 14), and have earned a grant as such for two years.

(*b*) Such grant must, further, have been earned for at least two years in Standard VII.

(*c*) To entitle a school to one pupil teacher the average number of pupils in attendance during each of the two preceding years must not be less than fifty ; for every additional twenty-five in average attendance during the same period an additional pupil teacher may be allowed.

Pupil teachers are to be properly instructed.

58. The course of studies for pupil teachers is laid down in Articles 63 and 65. Managers are bound to see that pupil teachers are properly instructed, and the Inspector, if satisfied that this duty is neglected, may decline to recognise any pupil teachers as members of the staff of a school under the same Managers.

Time of instruction to be inserted in time-table.

59. The time during which instruction is given to pupil teachers should be entered on the school time-table.

Form of certificate of pupil teacher.

60. Every pupil teacher presented for examination must produce a certificate from the Manager of his school in the following form :—

_____________ *SCHOOL,*

_____________ *18* .

I HEREBY CERTIFY that _____________ *has fulfilled the duties required of h* _____ *with punctuality, diligence, obedience and intelligence; and to the best of my knowledge and belief h* _____ *moral character has been uniformly good.*

I FURTHER CERTIFY that he (*or she*) *has regularly received not less than two hours' daily instruction.*

____

Manager.

Pupil teacher cannot be examined within six months of registration.

61. No pupil teacher can be presented for examination within six months of the date of his registration as such.

Examination of pupil teachers.

62. The inspecting officer examining the school for a grant will at the same time examine the pupil teacher on the subjects laid down, and will require him to give a lesson in his presence. If he is satisfied with the candidate's proficiency he will sign the certificate, upon which the Manager may apply for a grant.

Subjects of examination of pupil teachers.

63. At the first year's examination pupil teachers will be required to pass in all the "elementary" subjects in Standard VI., and the class subject, English, at least, in the same Standard ; at the second year's examination

in all the "elementary" subjects in Standard VII. and two "class" subjects (of which one must be English) in that Standard; and at the third year's examination the same again with two "specific" subjects in addition.

Grants will not be paid for any pupil teacher who fails.

64. If a candidate fails to satisfy the Inspector he may be presented again at the next annual inspection in the same subjects of examination, but no payment for a candidate who fails will be allowed at the time of failure.

Grants for pupil teachers.

65. Grants may be made for pupil teachers who pass, as follows:—

		$
First year's examination	- - - -	100
Second do. do.	- - - -	150
Third do. do.	- - - -	200

Grants for passing suitable English examinations.

N.B.—To encourage pupil teachers in English schools to pass in English examinations, either the Cambridge Junior Local or the Cambridge Senior Local Examination, or any other recognised English examination equivalent in difficulty to these, may be substituted by any pupil teacher for the third year's examination provided in Article 63. For any pupil teacher who passes in these, not being more than twenty years of age, the following grants may be paid:—

	$
Cambridge Junior Local (or its equivalent) - - - -	250
Cambridge Senior Local, London Matriculation (or their equivalent)	350

Qualification for pupil teachers.

66. The qualifications and certificates required of pupil teachers in Grant-in-Aid English schools will be as follows:—

Age.	General Subjects of Examination.	School Management.	Certificate of Manager and Inspector.
First year candidates must not be more than 18 years of age.	As provided in Articles 63 or 65.	To give a reading lesson to any class not higher than Standard IV.	According to form approved by the Inspector of Schools, Federated Malay States.
Second year candidates must not be more than 19 years of age.		To give a lesson in reading, writing or arithmetic to any class up to Standard V.	Same.
Third year candidates must not be more than 20 years of age.		Improved skill in teaching a class not higher than Standard V. in any subject.	Same.

N.B.—Pupil teachers may, if the Managers desire it, be examined in Standard VII. in their first year.

VERNACULAR SCHOOLS.

Definition of Vernacular schools.

67. Vernacular schools are schools in which Malay, Chinese or Tamil pupils are taught their own languages.

Articles 1–39 apply, *mutatis mutandis*, to Vernacular schools.

68. Articles 1–39 of this Code shall apply *mutatis mutandis*, to all Vernacular schools.

Examination schedules are to be properly

69. Managers in Grant-in-Aid and Teachers in Government Vernacular schools will be supplied with forms of examination schedules, which they

filled up in duplicate before the morning of the annual examination.

are required to have ready in duplicate by the day fixed for the Inspector's annual visit.

N.B.—The names of all pupils liable to examination (*vide* Article 27) should be clearly and legibly written in Roman characters on the examination schedules, and should follow in each Standard, as nearly as possible, the order in which they occur on the Attendance Register.

70. The Grants-in-Aid which may be allowed to Vernacular schools are :—
A "Principal Grant" and a "Grant for Discipline and Organisation." Each grant being given for one unit of average attendance (a fraction, if it reaches a half, may be counted as an additional unit).

Conditions of grants to Vernacular Grant-in-Aid schools.

A.—A Principal Grant for "Elementary" Subjects (Vide Schedules V.-VII.) of $4 or $5.

(i.) The Government will decide which of these sums, if either, shall be paid after considering the report and recommendations of the Inspector on the accuracy of knowledge and general intelligence of the scholars in the subjects in Schedules V., VI., or VII.

(ii.) The grant of $4 is a fixed grant, and will not be reduced except under Article 19, nor will it be withdrawn unless the whole grant is withdrawn (Article 14).

B.—A Grant for "Discipline and Organisation" of $1 or $1.50.

(i.) The Government will decide which of these sums, if either, shall be paid after considering the report and recommendations of the Inspector.

(ii.) The higher grant will not be paid to any school in which provision is not made in the time-table for drill or other suitable physical exercises.

Grant for needlework.

71. An additional grant of $1 for each unit of average attendance may be given to girls' schools in which needlework is satisfactorily taught.
The scheme for needlework in Vernacular schools is set forth in Schedules V.-VII., foot-note to each, and in Schedule III.

ENGLISH AND VERNACULAR SCHOOLS COMBINED.

Conditions of grants for Anglo-Vernacular schools.

72. English schools in which Vernacular instruction is given may receive Grants-in-Aid for Reading and Writing in the Vernacular ; and Vernacular Schools in which English is taught may similarly receive grants for passes in Reading and Writing in that language.

The following conditions must be observed :—

(i.) Due provision must be made in the time-table for the teaching of each language.

(ii.) In English schools instruction in the Vernacular, and in Vernacular schools instruction in English, must be given in all Standards.

(iii.) All scholars eligible for examination under Article 27 are liable to be examined.

Amount of grants to Anglo-Vernacular schools.

73. A grant of $2 or $3 per unit of average attendance may be given for the teaching of the Vernacular in English schools, and of $4 or $6 for the teaching of English in Vernacular schools, in addition to those earned under Article 42 and Article 70 respectively.
The Government will decide which, if either, of these sums is to be paid after receiving the report and recommendations of the Inspector.

Grants subject to limitation.

74. The total grants in any such school are subject to the limitation given in Article 43.

Subjects of examination.

75. The subjects of examination in each language are those set forth in Schedules I.-VII. respectively.

76. Not more than two "class" subjects and one "specific" subject may be taken in any school in which two languages are taught. Limitations of "specific and "class" subjects in Anglo-Vernacular schools.

PUPIL TEACHERS IN MALAY VERNACULAR SCHOOLS.

77. There shall be a certificate examination for pupil teachers engaged in Malay Vernacular schools. Certificate examination for pupil teachers in Malay Schools.

78. Articles 54, 56, 61, 62 and 64 of this Code will apply, *mutatis mutandis*, to such pupil teachers. Previous Articles applicable to such.

79. The subjects of examination for the certificate examination of pupil teachers are:— Subjects of examination.

(i.) Any of the subjects in Standard IV. of Schedule V.

(ii.) *Composition in the Malay or Roman Character.*—To reproduce a story read twice; or write a short essay on some suitable subject.

(iii.) *Geography.*—Increased knowledge of the Geography of the world. Map Drawing. To know from memory the map of the Malay Peninsula.

(iv.) *Arithmetic.*—L.C.M.; G.C.M.; Simple Vulgar Fractions; Problems which may be solved by Simple Proportion or the method of unity.

(v.) *Drawing.*—To be able to draw the outline in pencil of a simple symmetrical object, either from the model or from the flat, at the option of the Teacher.

80. For every pupil teacher who passes in the subjects given in Article 79 a sum of $50 may be paid. If earned by a pupil teacher in a Government school this will be paid as a bonus to the School Teacher who has instructed him. Grant for pass in pupil teacher's Examination.

81. As far as possible the pupil teachers selected by the Government to become students in the Malay Training College for Teachers will be those who have passed this examination. Successful pupil teacher in such examination will be eligible for admission to Training College in preference to others.

82. Pupil teachers desirous of submitting themselves for examination must give notice of their intention to the Inspector of Schools six months before the end of the school year of their own particular school. The Inspector will then decide whether he will examine such pupil teachers at their own school or hold a general examination of them at some common centre. Notice of wish to be examined to be given to the Inspector.

INFANT SCHOOLS, ENGLISH AND VERNACULAR.

83. Schools for the teaching of infants may be recognised as being eligible for grant, subject to the following conditions:— Conditions of recognition of Infant schools.

(*a*) The school must have thirty scholars on the books, and an average attendance of at least twenty.

(*b*) The children must not be under five or over seven years of age.

(*c*) The Teacher must be duly qualified, and be not less than eighteen years of age.

(*d*) The school must form no part or class of any other Grant-in-Aid school, but may be under the same management.

N.B.—The infants' class of a school for older scholars will receive grants if properly taught, under Article 42 *A* in the grant for elementary subjects on the average attendance of the whole school.

(*e*) The building, school furniture and materials must be suitable and sufficient, and adapted to the special requirements of an Infant school.

Only one Standard recognised.

84. Only one Standard will be recognised, which will be known as the "Infant Standard."

Articles 1 to 31 apply, *mutatis mutandis*, to Infant schools.

85. Articles 1–31 of this Code will apply, *mutatis mutandis*, to all Grant-in-Aid Infant schools.

Nature of grants which may be earned.

86. The following grants may be earned :—

A.—A Principal Grant of $4 *or* $5 *per head of Average Attendance for the "Elementary" Subjects given below in English schools, and* $3 *or* $4 *in Vernacular schools.*

(i.) The Government will decide which, if any, of these sums shall be paid after considering the report and recommendation of the Inspector.

(ii.) The grants of $4 and $3, respectively, are fixed grants, and will not be reduced except under Article 19, nor will they be withdrawn unless the whole grant is withdrawn.

B.—A Grant for Discipline and Organisation of $1 *or* $1.50 *per head of Average Attendance.*

The payment of this grant is subject to the same conditions as in Article 42 *B.*

C.—A Grant of $1 *or* $1.50 *per head of Average Attendance for Kindergarten.*

One of the above grants may be paid for the successful teaching of Kindergarten, according to the report and recommendations of the Inspector.

Grants cannot be given twice for the same infant.

87. No grant will be paid for any child in an Infant school for whom any payment under the conditions of this Code has previously been made.

Requirements for a pass.

88. The requirements for a pass in the Infants' Standard (Article 86 *A*) are as under :—

(*a*) *Reading.*—To know the letters of the alphabet, and be able to form syllables with a vowel and a consonant.

(*b*) *Writing.*—To copy from the blackboard and join capital and small letters into easy words.

(*c*) *Arithmetic.*—To be able to say, read and write the numbers up to 100 ; and to add numbers, either mentally or on slate, up to twenty.

89. No "Infant Standard" will be examined in both English and the Vernacular. The Teacher should decide, according to the circumstances of the case, in which language he (or she) wishes the children to be prepared for any school in which both languages are taught.

Infants cannot be examined in both English and the Vernacular.

SCHEDULE I.

"ELEMENTARY" SUBJECTS, ENGLISH SCHOOLS (Article 42 *A*).

SUBJECTS.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.	STANDARD VI.	STANDARD VII.
READING (*a*)	To spell out and read words of one syllable in a First Standard Reader.*	To read a passage from a First Standard Reader, and translate the nouns and adjectives in it into the vernacular.*	To read a passage from a Second Standard Reader, and give the equivalents of the nouns, verbs and adjectives in it in the vernacular.*	To read a passage from a Third Standard Reader, and give the meaning of a simple sentence in it either in English or the vernacular.*	To read distinctly from a Fourth Standard Reader, and give English equivalents for the more difficult words and phrases.	To read with correct pronunciation, from a Fifth Standard Reader, and explain the more difficult words and phrases in English.	To read, with correct pronunciation and expression, a passage from a Sixth Standard Reader, and explain any words or phrases in it in English.
WRITING AND DICTATION (*b*) [Copy books to be shown in all Standards]	Transcription of a simple sentence from a book or printed copy.	Twelve easy words dictated from the reading book in use in the class.	Four lines from the reading book in use in the class, slowly dictated.	Six lines from the reading book in use in the class, slowly dictated.	Eight lines from the reading book in use in the class, slowly dictated.	A passage of not more than 10 lines from the book in use in the class, dictated slowly.	A passage of about ten lines dictated from the book in use in the class.
ARITHMETIC (*c*)	Numeration, Notation and Addition of not more than five numbers of three digits. Multiplication Table to 4 times 12.	Numeration and Notation up to 100,000. Addition, Subtraction, Multiplication by a number of not more than one digit. Multiplication Table to 9 times 12.	Notation to nine figures. First four rules, including Long Division, applied to abstract numbers and to dollars and cents. Multiplication Table to 12 times 12.	Compound Rules applied to Straits tables of Money, Weights and Measures, and to English money. Simple problems involving conversion of English into dollar currency, and *vice versâ*.	Compound Rules applied to English Weights and Measures given in *Appendix b*. Problems solvable by Simple Rule of Three or by the method of unity; L. C. M. and G. C. M.	Vulgar Fractions; Bills; Simple Interest; Problems solvable by Double Rule of Three or by the method of unity.	Decimal Fractions, Compound Interest, Discount, Square Root, the Metric System applied to units of length, weight and capacity—the metre, gramme and litre.

[*vide Appendix d.*]	days of the week, and months of the year.	illiar objects of nature. To be able to combine these with 15 common adjectives of quality.	bine these and make short sentences with the commonest adjectives and with 20 common verbs.	the present tense, employing any of the parts of speech.	read through slowly twice (*b*). To repeat 40 lines of simple poetry, or 20 lines of simple prose. Words to be understood.	through twice (*b*). To repeat 50 lines of poetry or 25 lines of prose. Words and allusions to be understood.	lines of prose, and show that they are understood.

(*a*) One reading book of any set of Readers recognised by the Education Department in England, and used in English elementary schools, will suffice in all Standards. Two reading books may be used in any standard, but it is not recommended unless the English-speaking pupils are in a distinct majority.

* Rendering into the Vernacular is not required in the case of Eurasian and English-speaking children; it need not be insisted upon in the First Standard with little children who speak Chinese or Tamil only.

(*b*) The Dictation and Composition exercises may be read by the Teacher of the class. Dictation exercises should be read first, then dictated slowly, and then re-read.

(*c*) The Arithmetic set in Girls' schools will be easier than in Boys' schools. English money tables, but not weights and measures, will be required.

Note.—The Dictation, English Composition and Arithmetic exercises may be required to be done on paper in Standards V., VI. and VII.

SCHEDULE II.

"CLASS" SUBJECTS, ENGLISH SCHOOLS (Article 42 *C*).

SUBJECTS.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.	STANDARD VI.	STANDARD VII.
ENGLISH GRAMMAR AND CONSTRUCTION [*vide Appendix d.*]	To know what a noun is, and be able to give at least 20 nouns in English and in the Vernacular.	To know what nouns and adjectives are, and be able to give examples of them in combination in English and the Vernacular.	The noun, pronoun, adjective and verb. To be able to find any of the above in the reading book in use in the class, and combine them into a simple sentence.	The parts of speech, plurals of nouns, tenses in verbs, conjugation of *have* and *be*, and one regular verb. Relative positions of the parts of speech in a sentence.	Parsing. Numbers and cases in nouns and pronouns. In verbs, kind, mood, tense, voice, concord. Principal parts of the common irregular verbs.	Analysis of a simple sentence. Improved parsing. To be able to detect very obvious errors in grammar or construction and say why they are so.	Analysis of a short and easy complex sentence. To be able to detect errors of grammar, construction and punctuation, and explain why they are so.

SCHEDULE II.—*continued.*

"CLASS" SUBJECTS, ENGLISH SCHOOLS (Article 42 *C.*)—*continued.*

SUBJECTS.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.	STANDARD VI.	STANDARD VII.
GEOGRAPHY	Plan of school and play ground. The four cardinal points. Meaning and use of a map.	Size and shape of the earth. Common geographical terms explained and illustrated by reference to the map of the Malay Peninsula.	Physical and political geography of the Malay Peninsula. Knowledge of the locality in which the school is situated. Map of the locality to be known.	Physical and political geography of the Malay Archipelago and Asia. Map drawing on slate.	Physical and political geography of Europe. Latitude and longitude. Map drawing on paper.	Geography of Great Britain and the British Empire. Map drawing on paper.	Physical, political and commercial geography of the world. Mapping.
OBJECT LESSONS AND ELEMENTARY SCIENCE [*vide Appendix g.*] *N.B.*—Domestic Economy should be taken in Girls' schools in preference to this subject.	Twenty object lessons on the chief animals, food plants and minerals of the Malay States.		A similar course to that in Standards I. and II. extended to 30 lessons, and not confined to products indigenous to the country.	A course of not less than 30 lessons on a type of each of the great divisions of the animal and plant world and of substances used in the arts and manufactures.	Common mechanical contrivances: *e.g.*, thermometer, barometer, lever, pulley, wheel and axle, scales, clock, pendulum, etc. Scientific principles on which these depend, and uses to which they are put.	Phenomena of nature: gravitation, planetary system, effects of sun and moon on the earth. Day and night, the seasons, tides, etc. Movements of the earth's crust—volcanoes and earthquakes.	Phenomena of nature continued: causes of winds and currents. Atmospheric phenomena. Composition of air; clouds and rain, dew, snow, hail, ice, and glaciers. Denudation by rivers, formation of deltas.
DRAWING	To draw on slate, without ruler, either from a copy or from the model, 20 objects, such as a picture frame, T square, slate, door, ladder, or block capital letters, introducing straight		To copy on slate from the flat, symmetrical objects containing simple curves;	A simple symmetrical figure on paper in pencil or crayon from the flat, such as	Elementary plane geometry, such as is required for a pass in the elementary stage	Elementary model drawing. To be able to draw from the round, in outline, with	The elementary principles of linear perspective. To place in perspective a simple

	lines only. Large and bold drawing should be encouraged. Recognition of colours from a diagram or picture, or from objects.	simple vase, block capital letters (not introducing depth), etc.*	is required by the Science and Art Department, South Kensington, for a pass in elementary freehand.	by the Science and Art Department, South Kensington.	fairly correct perspective, two objects placed together — one with straight, the other with curved lines — or one simple model containing both (shading is not required).†	object standing either vertical to the ground plane or lying upon it and vanishing at any angle with the picture plane. The object to contain not more than one simple curve. [*For alternative courses see below.*]
ENGLISH HISTORY	Twenty biographies or important events in English History from the landing of the Romans to Henry VII.	Thirty biographies or important events in English History from A.D. 1066 to A.D. 1487.		Knowledge of the most important events and persons during the Tudor period.	Knowledge of the most important events and persons during the Stuart period, with most important dates.	The Hanoverian period, with special reference to the acquisition of colonies and dependencies by England, with dates.
ECONOMY (FOR GIRLS.)	Twenty object lessons on food-stuffs:—*e.g.*, flour, rice, meat, vegetables, tea, coffee, milk, fruit, salt, etc.	A similar course extended to 30 lessons, and to include in addition materials for clothing—wool, cotton, silk, leather, etc.	Classes of food; necessity of mixed diet. Uses of clothing, washing and washing materials.	Nutritive value of foods and beverages. The skin—perspiration, personal cleanliness.	Culinary treatment of food. The dwelling: ventilation, cleanliness in houses.	Rules for health. Common ailments and their remedies. Management of a sick-room.

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* Pupils should be taught to balance curves and preserve proportions by light working or construction lines, to be effaced when the copy is finished.

† The model set may consist of such objects as a cube, or closed box, parallelopiped, square, slab, etc., with a large and simple Minton or Wedgwood vase standing on it; or a single model combining straight lines with curves, such as a coal scuttle, lamp, large bottle, round table, bent-wood chair of simple pattern, etc.

The alternative courses in the Seventh Standard for drawing are: more advanced freehand drawing than in Standard IV.; or more advanced plane geometry than in Standard V.; or more advanced model drawing than in Standard VI.—the group to contain three or four symmetrical objects.

SCHEDULE III.

"CLASS" SUBJECT—NEEDLEWORK (Article 42 *C.*)

SUBJECT.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.	STANDARD VI.	STANDARD VII.
NEEDLEWORK (FOR GIRLS)	(*a*) To work in two colours (so as to show join) a hem of 5 inches. (*b*) To join two pieces of calico, 5 inches in length, by a sewed seam (top sewing). (*c*) To knit 12 runs of 12 loops with chain edge, and cast off. [*Exercise* (*c*) *is optional.*]	(*a*) To fix and work and sew a fell seam of 5 inches in cotton of two colours so as to show a join in the cotton both in seam and fell. (*b*) To fix and seam together two pieces in two colours and hem round the four sides. (*c*) [*Optional.*] To cast on 12 loops and knit 12 rows, ribbed, purl and plain, and afterwards cast off.	(*a*) To make a band and fix it for stitching, and work 3 inches and sew on a string. (*b*) To darn on single thread canvas or cheese cloth 20 rows 1½ inches long, and to work 3 inches of herringbone. (*c*) To cast on 20 loops and knit 12 rows with two pins, or 12 rounds with four, breaking and joining the cotton once, and cast off.	(*a*) To gather and stroke down 7 inches and fix into a band of 3 inches (*b*) To put in a flannel patch about 2 inches square. (*c*) To cut out and tack together a child's chemise or a simple pinafore (plain or lined paper). (*d*) To cast on 15 loops and knit with two pins 15 rows, showing seam, stitch and two decreasings on each side. To darn an irregular space of about a square inch on stocking material.	(*a*) To double down, as for a band, a piece of calico 3 inches square, fix it by tacking; cut and work a button hole and sew on a button. (*b*) To plain darn a hole in stocking material. (*c*) To cut out in paper an infant's shirt, and make it up by tacking. Show on material how an armhole can be strengthened by a piece of tape. (*d*) To cast on 25 loops and, with two needles, knit the heel of a stocking, turn it and cast off.	(*a*) To cut out in paper the pattern of half a yoked overall, with one sleeve, and make it up by tacking. (*b*) To turn down a hem three-quarters of an inch wide, to fix two tucks 5 inches long, and to run at least half of one. (*c*) To put in a calico or print patch 2 inches square. (*d*) To run and fell together two pieces of calico 5 inches in length, and on a tacked hem work a button hole as for the front of a shirt.	Same as Standard VI, and as additional alternative exercises:— (*e*) To sew and fell together one inch of two pieces of calico and to put in a gusset as for the body of a shirt, and stitch it across. (*f*) To darn on coarse linen a diagonal cut half an inch long, or to darn on woollen material a three cornered or hedge tear, the side of the tear to be not less than half an inch.

MATERIALS REQUIRED FOR THE ABOVE EXERCISES.

[The sizes specified are intended as a Guide to Teachers.]

SUBJECT.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.	STANDARD VI.	STANDARD VII.
NEEDLEWORK (FOR GIRLS)	(*a*) A piece of calico 5 inches by 2½, fixed for hemming, and cotton of two colours. (*b*) Two pieces of calico as above fixed for top sewing, and coloured cotton. (*c*) Knitting pins and cotton.	(*a*) Two pieces of calico 5 inches by 2½, and cotton of two colours. (*b*) A pair of knitting pins and cotton.	(*a*) A piece of calico 5 inches by 2½, and piece of tape 2 inches long. (*b*) A piece of single thread, canvas or cheese cloth 4 inches square. (*c*) Set of 4 knitting pins and cotton.	(*a*) A piece of calico 7 inches by 3, and a piece 3½ inches square. (*b*) A piece of flannel 4 inches square, and a piece 2 inches square. (*c*) A sheet of plain or lined cutting out paper about a square yard. (*d*) Pair of knitting pins and cotton, and piece of stocking-web 3 inches square.	(*a*) A piece of calico 3 inches square, and a linen button unpierced. (*b*) A piece of stocking-web material 3 inches square. (*c*) A sheet of cutting out paper (plain or lined) about three-quarters of a yard, a piece of calico 4 inches square, and a piece of tape 3 inches long. (*d*) A pair of knitting needles and cotton or wool.	(*a*) A piece of cutting out paper (plain or lined) about a yard square. (*b*) A piece of calico 5 inches square. (*c*) A piece of calico 5 inches square and one 2½ inches square, also a piece of print 5 inches square and one 2½ inches square. (*d*) Two pieces of calico 5 inches by 2½ inches.	Same as Standard VI :— (*e*) Two pieces of calico 5 inches by 2½, and one piece for gusset, square or triangular. (*f*) A piece of coarse linen 3 inches square, and a piece of woollen material (serge, cashmere, twill, flannel, etc.) 3 inches square.

Material in excess of what is likely to be required should be carefully prepared and arranged beforehand, it being remembered that each child may be required to do one of the tests in her own Standard.

Garments worked in school should be shown by the pupils of the Fourth and higher Standards, giving specimens of the needlework required in their respective Standards. They must be presented in the same condition as when completed by the scholars. The garments need not necessarily be completed, nor need they have been done all by the same pupil. All garments and specimens of joint needlework shown should be done by girls in the same Standard.

Alternative schemes of needlework suited to the special requirements of the children may be approved by the Inspector if duly graduated and considered likely to encourage or develop any particular art of this kind, for which they may have special aptitude, *e.g.*, embroidery and beadwork by Chinese girls. Or these, with the approval of the Inspector, may be substituted for one or two of the above tests in Standards IV.-VII.

SCHEDULE IV.

CLASS I—"SPECIFIC" SUBJECTS, ENGLISH SCHOOLS
(Article 42 *D*).

SUBJECTS.	STAGE I. (STANDARD V.)	STAGE II. (STANDARD VI.)	STAGE III. (STANDARD VII.)
ALGEBRA (*a*)	Notation, Addition, Subtraction, Multiplication, Division, Brackets, Common Factors.	H.C.F. and L.C.M., Simple Algebraic Fractions, Simple Equations with one unknown quantity, simple problems producing them.	Simple Equations with two or three unknown quantities; Quadratic Equations and simple problems solved by them. Complex Fractions.
EUCLID (*b*) -	Euclid, Book I. to Proposition 26 inclusive.	Euclid, Book I.	Euclid, Books I and II.
MENSURATION (*c*)	Calculation of areas of triangles and parallelograms.	The same with any quadrilateral figure and the circle.	Volume and area of surface of the parallelopiped, cylinder, right cone, sphere and prism.
LATIN (*d*) -	Grammar to end of regular verbs.	Irregular verbs and first rules of syntax, knowledge of Delectus or other first Latin reading book. Translation of simple sentences (three or four words) into Latin.	The Latin Grammar; Cæsar de Bello Gallico, Book I; somewhat longer sentences to be translated from English into Latin.
FRENCH OR GERMAN (*e*) [*Vide* Instructions in *Appendix* c (*f*).]	Grammar to end of regular verbs.	Grammar to end of irregular verbs and translation into English of easy narrative sentences. Ten pages of a French or German simple reading book.	Grammar and knowledge of twenty pages of some easy French or German book. Translation of conversational sentences into French or German, orally or on paper.
BOOK-KEEPING (*f*)	Explanations of ordinary commercial terms: (i) From a given set of simple transactions to show how to keep a Cash Book, Purchases Book, Sales Book. (ii) Double entry, its meaning and advantages (iii) Explanation of personal and other accounts.	(1) Bills of Exchange; Bills Receivable and Bills Payable Books. (2) The Journal, its intention and uses. (3) From a given set of transactions to show the method of keeping a record of simple commercial transactions by double entry, with illustrations of necessary Ledger accounts.	(1) Bad debts, consignments, discounts. (2) The Journal, its relation to other books; journalising. (3) From a given set of transactions to:— (*a*) Construct a Journal. (*b*) Post this into Ledger. (*c*) Arrange a trial balance. (*d*) Close Ledger by preparing a profit and loss account and balance-sheet.

SCHEDULE IV.—*continued.*

CLASS I.—"SPECIFIC" SUBJECTS, ENGLISH SCHOOLS
(Article 42 *D*)—*continued.*

SUBJECTS.	STAGE I. (STANDARD V.)	STAGE II. (STANDARD VI.)	STAGE III. (STANDARD VII.)
PRINCIPLES OF AGRICULTURE (*g*)	Nutritive properties of soils; varieties of soils, necessity for cultivation; drainage; circumstances making tillage more or less effective.	Principles regulating the more or less perfect supply of plant food in soils; manures (natural and chemical) their action and uses. Soils and manures suitable to the chief food plants of the Malay States.	Principles regulating the growth of crops and the variations in their yield and quality. Knowledge of the methods of planting and growing the chief tropical food plants and fruits. Plant diseases; insect and fungus pests.
HYGIENE (*h*) -	The body; its natural requirements: solid food, air, water, clothing; their nature and effects. Chief impurities in food, air and water. Effects on health of impure air and water.	Effects of heat on food materials, such as sugar, flour, eggs, vegetables, fat and lean of meat. Modes of cooking. Elementary principles of the functions of alimentation and respiration. The skin: personal cleanliness.	Classes of foods; necessity of mixed diet. Importance of work and physical exercise. Causes and simple treatment of common complaints. Effects on the digestive organs and nervous system of intemperance in eating and drinking, idleness, opium smoking, etc. Sanitation in houses.
BOTANY (*i*) -	Characters of the root, stem, leaves and parts of the flower, illustrated by specimens of common flowering plants.	Structure of wood, bark and pith. Cells and vessels. Food of plants and manner in which a plant grows. Functions of the root, leaves and different parts of the flower.	The comparison of a fern and a moss with a flowering plant. The formation of different kinds of fruits. The structure of a bean and a grain of rice or wheat. The phenomena of germination.
MALAY (*j*) -	To translate into English passages from an easy Malay book and show a fair colloquial knowledge of the language.	Improved translation, Malay into English, and *vice versâ*. Improved colloquial knowledge of the language.	To write from dictation in the Roman or Arabic character, and converse in the language. Composition and translation.
CHINESE (*k*) -	To translate into English from an easy Chinese book and show a fair colloquial knowledge of the language.	Improved translation, Chinese into English, and *vice versâ*. Improved colloquial knowledge of the language.	To write from dictation in Chinese characters and converse in the language. Composition and translation.

SCHEDULE IV.—*continued.*

CLASS II.—"SPECIFIC" SUBJECTS, ENGLISH SCHOOLS (Article 42 *D.*)—*continued.*

SUBJECTS.	STAGE I. (STANDARD V.)	STAGE II. (STANDARD VI.)	STAGE III. (STANDARD VII.)
ENGLISH LITERATURE (*l*) [For instructions concerning choice of subject *vide Appendix c* (*a*); *vide* also *Apvendix d.*]	Careful study of a simple poem containing not less than 1,000 lines. Words and allusions to be understood; striking passages of about 100 lines to be learnt by heart; or study of 1,000 lines of simple classic prose, words to be understood and 50 lines learnt by heart.	Careful study of a poem of 1,500 lines. Words and allusions to be understood and striking passages of about 150 lines to be learnt by heart; or study of 1,500 lines of prose, words and allusions to be understood and 75 lines to be learnt.	Study of a poem of about 2,400 lines. Words and allusions to be understood and striking passages of about 200 lines learnt by heart; or an equal number of lines of classic prose, words and allusions to be understood and 100 lines learnt by heart.
DRAWING (*m*) [For instructions *vide Appendix c* (*l*)].	A freehand design of rather greater difficulty than that set in Schedule II, Standard IV, either enlarged or diminished to a given extent.	Plane Geometry rather more advanced than in Schedule II., Standard V., with elementary principles of solid Geometry,—or Simple linear perspective. Right lined or very simple curvilinear objects lying or standing vertically on the ground plane and vanishing at any angle with the picture plane.	To draw a group of three or four simple models, such as a cylinder, hexagonal or triangular prism, cube and cone with a large Minton or Wedgwood vase of simple outline,—or Draw with stump and crayon from a simple cast of leaves or fruit illuminated by light coming from one side only.
MECHANICS (*n*) [*Vide Appendix c* (*m*).]	Force, triangle of forces, parallelogram of forces, moment of a force. Applications of these to understand the principles of the lever, wheel and axle, pulley, inclined plane, wedge and screw. Examples of the above in the mechanical powers.	Inertia, momentum, the pendulum. Further study of the principles of the three simple levers, wheel and axle, inclined plane and pulley. Very simple problems on the above (not to include co-efficient of friction) and on the triangle and parallelogram of forces.	Pressures in liquids at various depths. The hydrostatic press. Specific gravity bottle. Principle of Archimedes. Attwood's machine. Falling bodies. Bodies in motion under the action of a constant force. Meaning and application of the formula:— $S = vt \pm \frac{1}{2}ft^2$

SCHEDULE IV.—*continued.*

CLASS II.—"SPECIFIC" SUBJECTS, ENGLISH SCHOOLS (Article 42 *D.*)—*continued.*

Subjects.	Stage I. (Standard V.)	Stage II. (Standard VI.)	Stage II. (Standard VI.)
Animal Physiology (*o*) [*Vide Appendix* c (*n*).]	General build of the human body; the skeleton; long, flat and irregular bones. Muscles, names and positions of the internal organs. Appearance and chief characteristics of bone, muscle, nerve matter, tendons, cartilage, etc.	Principal movements of the limbs and body. Mechanism of the principal movements, the organs and functions of alimentation, circulation and respiration. Use and abuse of food and drink.	General arrangements of the nervous system, properties of nerve. The brain and spinal cord, motor and sensory nerves, reflex action, sensation. Organs and functions of sight, hearing, touch, taste and smell.
Chemistry (*p*) (Inorganic) [*Vide Appendix* c (*o*).]	Elementary and compound matter. Mechanical mixture and chemical combination. Experimental demonstration of latter with iron and sulphur, water, hydrochloric acid. Rusts of iron and mercury.	Preparation and properties of the common gaseous elements: oxygen, hydrogen, nitrogen, chlorine. Composition of air, water and hydrochloric acid gas. Preparation of the latter experimentally. Energy of combination of certain elements with oxygen, *e.g.*, hydrogen, sodium, phosphorus, magnesium. Oxides thus formed.	Properties of carbon, sulphur and phosphorus. Their chief compounds with oxygen and hydrogen. Acids, their properties; constitution of sulphuric, hydrochloric and nitric acids. Alkalies, ammonia and soda salts. Combination by weight and volume. Atomicity. Use of symbols and chemical formulæ. Simple chemical equations representing such operations as the preparation of HNO_3, HCl, NH_3, CO_2.
Sound, Light and Heat (*q*) [*Vide Appendix* c (*p*).]	The three modes in which heat may be conveyed from place to place. Effect of heat experimentally on solids, liquids and gases. Expansion by heat. Difference between heat and temperature. Measurement of latter; the thermometer. Latent heat. Latent heats of water and steam. Unit of heat.	Sources and propagation of light. Intensity of light and heat. Proof of law of inverse squares. Shadows. Shadow photometer. Reflection of light by plane, concave and convex mirrors. Formation of images. Refraction by bi-convex and bi-concave lens. Formation of images by means of a lens. The camera obscura.	Propagation of sound. Elementary notions of vibrations and waves. Condensations and rarefactions in waves of sound. Solid, liquid, and gaseous media for sound waves. Reflection of sound, echoes. Velocity of propagation of sound in air. Musical notes. Vibrations of columns of air and of strings. Musical instruments constructed on these principles.

SCHEDULE IV.—*continued.*

CLASS II.—"SPECIFIC" SUBJECTS, ENGLISH SCHOOLS (Article 42 *D.*)—*continued.*

Subjects.	Stage I. (Standard V.)	Stage II. (Standard VI.)	Stage III. (Standard VII.)
Sound, Light and Heat (*q*) —*continued.*	Elementary notions of specific heat. Effects of high specific heat of water. Heat produced by mechanical, chemical and vital action.	Magic lantern and microscope. Dispersion prism. Composition of sunlight, the solar spectrum and rainbow.	Modes and ventral segments. Pitch of notes, physical meaning, illustration of in the case of transverse vibrations of strings. Beats. Harmonics.
Electricity and Magnetism (*r*) [*Vide Appendix c* (*q*).]	Phenomena of attraction, repulsion and polarity, as illustrated by the magnet. Comparison of this with effects produced by frictional electricity. The steel bar, horseshoe and electric-magnet. Lines of magnetic force. Terrestial magnetism. The mariner's compass.	Attraction of light bodies by rubbed sealing wax and glass. Experimental proof of the two forms of electricity. Attraction and repulsion. Conductors and non-conductors of electricity. The gold-leaf electroscope, electrophorus, electrical machine, Leyden jar. Explanation of atmospheric electricity. Thunder storms.	Voltaic or chemical electricity. The voltaic battery and notions of a current. Chemical effect of a current. Electrolysis. Positive and negative poles. Magnetic effect of a current. The galvanometer. Induced currents. Dynamos. Electro-magnets. The elementary principle of the electric telegraph.

SCHEDULE V.

STANDARDS OF EXAMINATION IN MALAY VERNACULAR SCHOOLS.

Subject.	Standard I.	Standard II.	Standard III.	Standard IV. and Ex-Standard.
Reading -	Spell and read easy words of not more than two syllables in the Arabic character.	A Second Standard Reader in the Arabic character.	Romanised Malay, a First Reader.	More difficult Romanised Malay, and Malay in the Arabic character.
Writing -	Write and join letters in the Arabic character from dictation.	Write from dictation an easy passage of not more than 3 lines from the reading book in the Arabic character.	Dictation. A passage of not more than 6 lines from the Reader in the Roman character.	Dictation. A longer passage from the reading book in the Roman character, on paper or slate.

SCHEDULE V.—*continued.*

STANDARDS OF EXAMINATION IN MALAY VERNACULAR SCHOOLS—*continued.*

SUBJECT.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV. AND EX.-STANDARD
ARITHMETIC	Numeration, Notation and Addition of five numbers of not more than three digits. Multiplication table to 4 times 12.	Notation to 100,000, Addition, Subtraction, and Multiplication Tables extended to 12 times 12.	Notation to nine figures. First four rules with Long Division applied to abstract numbers or Straits money.	Compound rules applied to Straits money, Weights and Measures.
COMPOSITION			To write a few lines in the Roman or Arabic character descriptive of some animal on which object lessons have been given with the picture or diagram.	To reproduce in the Roman or Arabic character the substance of a short and simple story read through twice.
GEOGRAPHY			First ideas of a Map. Geography of the Malay Peninsula and Asia.	Geography of the World in general and S. E. Asia in particular. Map of the Malay Peninsula.
OBJECT LESSONS. [*Vide Appendix g.*]	A course of 20 object lessons illustrated by diagrams on the typical animals and food plants of the tropics and products of the Malay Peninsula.		A similar course extended to 30 lessons illustrated by diagrams or specimens and including a few of the substances employed in arts and manufactures, or simple mechanical objects.	

NOTES:—(1) A simple set of drill or extension exercises must be taught in all schools. (2) The work in Girls' Schools will be judged much more leniently than that in Boys' schools, especially when a mechanical art such as weaving, is taught. One or more of the last three subjects may have to be sacrificed until properly-trained Mistresses can be found. (3) Needlework in Girls' schools will be according to the syllabus for English Girls' Schools, Schedule III., but one Standard lower in each case. (4) The Writing and Composition Exercises in Standard IV. may be required to be done on paper. (5) Every effort must be made to make the pupil understand what he reads.

Any alternate schemes of needlework suitable to the special requirements of the children may be substituted for, or added to, that given above if properly graduated and likely to encourage or develop any particular art of this kind for which they have special aptitude, *e.g.*, mat-making, embroidery, bead-work, gold-thread work, appliqué work, etc.

SCHEDULE VI.

STANDARDS OF EXAMINATION IN TAMIL VERNACULAR SCHOOLS.

SUBJECT.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.
READING - - -	To read correctly two or three lines from any approved book not previously studied, equal in difficulty to the first part of the First Book of Lessons.	(*a*) To read correctly a few lines from any approved book not previously studied, equal in difficulty to the second part of the First Book of Lessons. (*b*) To answer simple questions on the meaning and subject matter of the second part of the First Book of Lessons, giving the equivalents of the commonest words in English or Malay. (One only).	(*a*) To read with ease and correctness a few lines from any approved book, not previously studied, equal in difficulty to the Second Book of Lessons. (*b*) To answer questions on the meaning and subject matter of the lessons comprised in a portion previously prepared of the Second Book of Lessons, giving the equivalents of the commonest words in it in English or Malay. (One only).	(*a*) To read with ease and correctness a few lines from any approved book not previously studied, equal in difficulty to the Third Book of Lessons; and also from any ordinary manuscript. (*b*) To answer questions on the meaning and subject matter of lessons comprised in a portion previously prepared of the Third Book of Lessons. Increased facility in giving English or Malay equivalents. (One only).	To read and answer questions on the subject matter comprised in Book I. of the "Panchitantram," and explain it in English or Malay. (One only).
WRITING - - -	To transcribe in large hand, on slate, a short sentence from the Reading Book in use.	To write from dictation words out of the Reading Book in use.	To write from dictation not more than 4 lines from a book equal in difficulty to the Second Book of Lessons.	To write from dictation a longer passage out of any book equal in difficulty to the Third Book of Lessons.	To write from dictation a passage of increased difficulty.

SCHEDULE VI.—*continued.*

STANDARDS OF EXAMINATION IN TAMIL VERNACULAR SCHOOLS—*continued.*

SUBJECT.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.
ARITHMETIC - -	Numeration, Notation and Addition of five numbers of not more than 3 digits. Multiplication Table to 4 times 12.	Notation to 100,000. Addition, Subtraction and Multiplication. Tables extended to 12 times 12.	Notation to nine figures. First four rules, with long division, applied to abstract numbers or Straits or Indian currency.	Compound rules applied to British, Indian, or Straits currency, and Straits Weights and Measures.	Simple Rule of Three. Simple Problems. Conversion of Straits into Indian or British currency and *vice versâ*.
COMPOSITION - -	...	...	...	To write a few lines in Tamil descriptive of some animal on which object lessons have been given with the picture or diagram in view.	To reproduce the substance of a short and simple narrative which has been read through twice.
GEOGRAPHY - -	...	..	First ideas of a map. Geography of the Malay Peninsula and Southern India.	Geography of Asia with special reference to India and the Malay Archipelago.	Geography of the World. Chief political and physical features only.
OBJECT LESSONS - [*vide Appendix g.*]	A course of 20 object lessons illustrated by diagrams on the typical animals and food plants of the tropics, and products of the Malay Peninsula.		A similar course extended to 30 lessons illustrated by diagrams, pictures or specimens, and including a few of the substances employed in arts and manufactures, or simple mechanical objects.		

NOTES.—(1) A simple set of drill or extension exercises must be taught in all schools. (2) The work in Girls' schools will be judged more leniently than in Boys', especially in Arithmetic. (3) Needlework in Girls' schools will be according to the syllabus for English Girls' schools, but one Standard lower in each case. (4) The Dictation and Composition exercises in Standards IV. and V. may be required to be done on paper. (5) Every effort must be made to make the pupil understand what he reads.

Any alternative schemes of needlework suitable to the special requirements of the children may be substituted for, or added to, that given above if properly graduated and likely to encourage or develop any particular art of this kind for which they have special aptitude, *e.g.* mat-making, embroidery, bead-work, gold-thread work, appliqué work, etc.

SCHEDULE VII.

STANDARDS OF EXAMINATION IN CHINESE VERNACULAR SCHOOLS.

SUBJECT.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.	STANDARD VI.
READING - -	Read a book previously approved and a list of 200 characters drawn out by the Schoolmaster, and explain 100 characters in this list.	Read a book previously approved and a list of 400 characters drawn out by the Schoolmaster, and explain 200 characters in this list.	Read and explain a book previously approved. The previous 400 characters of Standard II. to be explained.	Read and explain a book previously approved, the "Sam Tsi Keng."	Read and explain books previously approved.	Read and explain books previously approved.
WRITING - -	—	Write characters of the First Standard reading list.	Write characters of the Second Standard list for reading.	Write characters from the Reading Book used in the class.	Write short handbills and commercial documents, slowly dictated.	Write a narrative, an essay, or a letter slowly dictated.
ARITHMETIC -	Simple Addition and Subtraction of numbers of not more than four figures.	Addition, Subtraction and Multiplication.	The four simple rules and Straits money.	The four compound rules and Straits weights and measures.	Simple rule of Three, Simple Interest, L.C.M. and G.C.M.	Fractions and Compound Rule of Three.
GEOGRAPHY -	—	—	—	A general knowledge of the continents, oceans, chief countries, islands, seas, etc., of the world.	Meaning of simple geographical terms. General knowledge of the geography of the Malay Peninsula.	A more exact knowledge of S. E. Asia and the Malay Archipelago.
OBJECT LESSONS [*vide Appendix g.*]	Twenty lessons on suitable subjects for which diagrams have been provided :—Animals, plants, etc., of tropical countries.			A similar course extended to thirty lessons to include substances used in the arts and manufactures.		

NOTES.—(1) A single set of drill or extension motions must be taught in all schools. (2) The work in Girls' schools will be judged more leniently than in Boys', especially in Arithmetic. (3) Needlework in Girls' schools will be according to the Syllabus for English Girls' schools, but one Standard lower in each case. [*Vide* footnote on alternative schemes, Schedule III.] (4) The Writing in Standards IV., V. and VI. may be required to be done on paper. (5) Every effort must be made to make the pupil understand what he reads.

Appendix a.

SCHOOL RECORDS.

1. In addition to the Log-book and Registers of Attendance required by Article 16 of this Code it is desirable that Managers should keep in each school the following books :—

(*a*) A Nominal Record or Register of Admission, Progress and Withdrawal of every pupil who enters the school.
(*b*) A Cash Book of Revenue and Expenditure. All these, with the above, should be kept by or under the direct supervision of the principal Teacher.

2. The Nominal Record or Admission Register should show for each scholar who has entered the school :—

(*a*) The date of his admission (and re-admission, if any).
(*b*) His full name.
(*c*) Name and address of parent or guardian.
(*d*) Date of birth.
(*e*) Standard in which placed on entering.
(*f*) Name of school he has just left, if any.
(*g*) Highest Standard, stage and name of "specific" subjects in which he was last presented.
(*h*) Standard and "specific" subjects in which he is presented in present school.
(*i*) Date and cause of withdrawal from school.
(*j*) A remark on his conduct and progress.

3. The Nominal Record should be arranged alphabetically, or else bear an alphabetical index.

4. *Attendance Registers.*—The following rules must be observed with respect to the keeping of Attendance Registers. [*Vide* Article 44 of this Code].

(*a*) They must be printed and in a book form, not on separate sheets.
(*b*) They must be marked and closed within one hour after the school meets at each morning and within half an hour of such meeting at each afternoon attendance if of less than three hours.
(*c*) After the Registers are closed no further entry can be made.
(*d*) Presences must be marked in ink, at once, with a long stroke thus—" / "
(*e*) Absences must be marked in ink at once—" *a*."
(*f*) There must be no erasures. If any error is made, or if a child leaves before receiving the necessary amount of secular instruction at any attendance, it must be corrected by a foot-note.
(*g*) There must be no dots and no blanks.
(*h*) The names of the scholars must be clearly written in Roman characters.
(*i*) In small schools, where one Register will suffice for several Standards, the names must be arranged Standard by Standard, beginning with the highest and ending with the children below Standard.
(*j*) The number of attendances made by the class should be entered at the foot of the column at each attendance before closing the Registers.
(*k*) The number of attendances made by each child should be shown, if not by the week, by the month.
(*l*) Registers must be original, and not copied from slates or papers, etc., on any pretence whatever.
(*m*) When a holiday occurs a line should be drawn down the whole length of the column or columns.
(*n*) For longer periods "Holiday" should be written across the columns.

(*o*) The Registers should show in some place specially provided for them :—

(i.) The number of times the school has met during the month.

(ii.) The total number of attendances made by all the children on this Register during the month.

5. All the above school records should be preserved ; Attendance Registers for ten years, the others permanently.

6. The average attendance for any period is found by dividing the total number of attendances made during that period by the number of days the school has met during such period.

Appendix b.

TABLES OF WEIGHTS AND MEASURES, REQUIRED IN THE PRECEDING SCHEDULES.

STRAITS.

Weights.—Tahil, kati, pikul, koyan.
Capacity.—Pau, chupak, gantang, pikul, koyan.

ENGLISH.

Weights.—Ton, hundredweight, quarter, pound, ounce, dram.
Length.—Mile, furlong, yard, foot, inch.
Area.—Square mile, acre, rood, square yard, square foot, square inch.
Capacity.—Quarter, bushel, peck, gallon, quart, pint.
Time.—Year, month, week, day, hour, minute, second.

METRIC SYSTEM.

Length.—Millim, centim, decim, *metre*, decam, hectom, kilom.
Weight.—Milligr, centgr, decigr, *gramme*, decagr, hectogr, kilogr.
Volume.—Millil, centil, decil, *litre*, decal, hectol, kilol.

Appendix c.

INSTRUCTIONS WITH RESPECT TO THE TEACHING OF "SPECIFIC" SUBJECTS. SCHEDULE (IV.)

(*a*) *English Literature :—*

Stage I.—The poetry selected in this stage should be simple, and interesting from the child's point of view. For this reason narrative poetry would be best. That selected need not necessarily be all from the same poem.

Suitable selections could be made from such as :—"The Song of Hiawatha," (Longfellow) ; "Paradise and the Peri," (Moore) ; "Lays of Ancient Rome," (Macaulay) ; "The Diverting History of John Gilpin," (Cowper), etc.

The prose, similarly, should be simple and interesting. Selections might be made from such works as "The Vicar of Wakefield," (Goldsmith) ; "Robinson Crusoe," (Defoe) ; "Christmas Tales," (Dickens) ; Lamb's "Tales from Shakspere," etc.

Stage II.—In schools where the non-English speaking element is in the majority, descriptive poetry would still be best. Selections might be made from such poems as "Marmion," "Lady of the Lake," (Scott) ; "Childe Harold's Pilgrimage," (Byron) ; "Rime of the Ancient Mariner," (Coleridge).

Prose might be selected from the descriptive chapters of Scott's, Dickens' or Thackeray's novels, or some of the simpler essays from the "Spectator."

Stage III.—For the highest stage one of Shakspere's shorter plays—"The Tempest," "Macbeth," "Merchant of Venice," "Julius Cæsar,"—or portions of "Paradise Lost" or the "Idylls of the King" might be selected for the study of suitable poetry.

Prose might be taken from the essays of Addison or Bacon; or Macaulay on Pitt, Lord Clive, Hampden or Milton. Historical reading from Chapters 31, 35, 50, 58 or 59 of Gibbon's "Decline and Fall of the Roman Empire."

(*f*) *French or German* :—

Stage II.—Ten pages of Anecdotes generally given in French or German grammars would suffice.

Stage III.—Suitable short and simple stories in French, with English notes and vocabularies for young English students, . . . such as "Causeries Familières sur les Grandes Decouvertes Modernes" (Muller); "Le Petit Tailleur Bouton" (Gênin); "Histoire d'un Paysan" (Erckmann-Chatrian), etc.

Suitable German reading will be found in Schlütter-Möller's "Selection of Short Anecdotes for English Scholars"; Lessing's "Fabeln"; "Fabeln und Erzählungen," (Gellert); "Kinder- und Hausmärchen," (Brothers Grimm); "Märchen," (Wilhelm Hauff); "Kulturgeschichtliche Novellen," (Riehl), etc.

Such simple classics as these are published with notes and vocabularies that render a dictionary unnecessary.

SCHEDULE IV. (CLASS II., "SPECIFIC" SUBJECTS).

The attention of Teachers is directed to the note in Article 42 *D* (viii.).

The subjects in Class II. of the "specific" subjects can only be properly taught by means of suitable apparatus—in drawing, for teaching the elements set forth in the Schedule, and in the experimental sciences, such as Physics and Chemistry, for actual experiment necessary for demonstrating the truths taught.

The increased grant is offered to cover the cost of this necessary expenditure.

It must also be remembered that whilst the really experimental science lesson may be made the most instructive in the school course if taught properly and experimentally, nothing on the other hand can be more dry and difficult for children than trying to acquire and understand scientific facts simply from a text book.

The pupils presented will be expected, therefore, to have a familiar knowledge of the apparatus they should have seen repeatedly used (and have used themselves), and will be required to describe or sketch it.

The apparatus recommended is detailed under its own particular subject. That suggested is merely intended to indicate the kind and amount that would be considered ample for demonstrating the subjects taught under this Code. It need not necessarily be expensive.

(*l*) *Drawing* :—

N.B.—This subject cannot be taken as a "specific" if it is being taken as a "class" subject in Standards V., VI. and VII.

Stage I.—Suitable sets of fairly advanced freehand copies will be required. Gill's or Poynter's series give a suitable set of excellent linear designs.

Stage II.—The problems in any ordinary text-book, such as Gill's "Elements of Plane and Solid Geometry," would be sufficient.

Stage III.—A group of large models will be required in this stage, consisting of at least—

A cube, parallelopiped, pyramid, triangular prism, hexagonal prism, cylinder, skeleton cube, cone (which should be able to be truncated and show on one of its segments a parabolic curve).

Three large vases of each set (Minton and Wedgwood) should also be provided.

For the Alternative Subject.—Casts of suitable simple flower, leaf and fruit ornament; specimens of ornament from the Madeleine, Louis XII. pilasters, Ghiberti frieze, Trajan's scroll, etc. . . .

(*m*) *Mechanics*:—

Stages I. and II.—Models should be furnished of levers, to illustrate the three kinds of simple lever, the wheel and axle, simple and compound pulley, inclined plane, wedge and balance.

A model or large diagram of Gravesande's apparatus to prove the principle of the parallelogram of forces.

Stage III.—Models of Nicholson's hydrometer, hydrostatic balance, or some apparatus for determining practically specific gravity—the common pump. Model or diagram illustrating the principle of Archimedes on the loss of weight of bodies in water. Attwood's machine. Diagramatic proof of the formula $S = vt \pm \frac{1}{2} ft.^2$ for bodies moving under the action of a constantly accelerating force.

(*n*) *Animal Physiology*:—

Stages I.-III.—Large coloured wall diagrams, such as those by Marshall, showing (*a*) the skeleton and ligaments, (*b*) the muscular system, (*c*) the circulatory and respiratory systems, (*d*) the organs of alimentation, (*e*) the nervous system and sensory organs.

Preserved specimens, suspended in spirit in suitable closed glass vases, should be kept, showing a few such typical organs as a sheep's brain, with upper portion of the spinal cord and large nerves; a sheep's heart, with the trunks of the four great arteries and veins clearly shown. Pulmonary artery and vein, aorta and inf. vena cava, trachea and lung of a rabbit or serpent, bullock's eye. The internal ear of any large fish, *e.g.*, the skate, to show clearly the ear-sac and otoliths, abdominal viscera of rat or small rabbit, and dry skeleton of cat, dog or rabbit, etc.

(*o*) *Chemistry*:—

Stages I.-III.—The following apparatus is required for teaching experimentally the elements of inorganic chemistry given in Schedule IV.:—

A pneumatic trough, glass gas holders and discs, Florence flasks, corks, cork-borer, glass and indiarubber tubing, spirit lamps, flask stand, fine and coarse wire netting, tapers, test tubes and stand, Woolf's bottles, bell jar with stopper, etc., pestle and mortar; together with the following reagents:—

Nitric, hydrochloric and sulphuric acids; ammonia, potassic chlorate, manganese dioxide, zinc clippings, phosphorus, sulphur, steel filings, magnesium wire, sale charcoal, graphite, carbonate of lime, caustic soda, mercury, a small magnet, litmus (paper or solution), etc.

(*p*) *Sound, Light, Heat*:—

Stage I.—Two concave metal reflectors on stands to show reflection of heat, light or sound; iron stands to place at principal *foci* of reflectors. Large glass flask with stand for showing convection of heat in liquids, iron and brass bars with stand, index, and wax balls to show relative conductivity and linear expansion under the action of heat, glass bulb and long tube on scale for showing expansion of column of coloured water when heated. A thermometer, some phosphorus, a piece of platinum foil. Wire netting (coarse and fine), a simple form of calorimeter.

Stage II.—A magic lantern with slit and lenses capable of throwing a parallel beam of rays. Carbon bi-sulphide prism, simple form of shadow photometer. Two plane, a concave and a convex mirror, set of lenses not less than two and a half inches in diameter, camera obscura, frame for showing law of inverse squares.

Stage III.—Two concave metal reflectors as in Stage I., with iron stand capable of holding an object, such as a watch, at the principal focus; a delete rod six or eight feet long for showing transmission of sound through solids. Two large tuning forks with screws, one mounted on sounding board. Silk thread. a sonometer with strings and weights, large strong violoncello bow, glass cylinder for showing vibration of columns of air, resin.

(*q*) *Electricity and Magnetism* :—

Stages I.-III.—A bar and large horse-shoe magnet, with keepers, a bottle of steel filings, a large compass, sealing wax, stick of ebonite, silk and flannel, glass rod, a gold leaf electroscope, electrophorus, simple form of electrical machine, a Leyden jar, two or three cells (Grove or Bunsen) to form simple voltaic battery, iron wires, simple apparatus for electrolysis, an electro-magnet, etc.

Appendix d

TEACHING OF ENGLISH.

1. English appears in the Schedules of this Code as an "elementary," as a "class," and again, in the form of English literature, as a "specific" subject. When it is remembered, however, that it is a foreign language to fully 95 per cent. of the scholars in so-called "English" schools in these States, that it has to become the medium of instruction in all the upper Standards at least, and what a formidable task it is to teach children to read, write and converse correctly in a language which they are not accustomed to speak at home, it will be seen how important it is that "English" should occupy the most prominent position in the school curriculum.

2. The elementary subject, "English Vocabulary and Composition" in Schedule I., in which word-, phrase-, and sentence-building are to be systematically taught in successive stages from the lowest to the highest Standard, needs no comment; but a word or two of warning may be necessary with respect to the subject "English Grammar and Construction" in Schedule II.

This is merely intended to be the necessary and natural adjunct to the subject "English Vocabulary and Composition" in Schedule I., and has been arranged to go *pari passu* with it.

It must be remembered that grammar is only intended to be made the handservant of construction, and so much should be taught *and no more* than is absolutely necessary to make clear how English sentences are to be built up, what inflections in nouns, pronouns and verbs are necessary to enable us to express the varied relationships and concords these words have with each other in the sentence, and the shades of meaning that can only be represented by inflections of mood, voice and tense, etc. Elaborate parsing and analysis are, therefore, neither needed nor asked for in the syllabus. Subtle grammatical distinctions of the different kinds of nouns, adjectives, adverbs, conjunctions, subordinate sentences, etc., should be avoided. The guiding rule to the Teacher should be to stop as soon as the grammar he is teaching is not clearly a useful aid in the construction of plain and simple English sentences.

3. Recitation has been omitted in all Standards lower than the Fifth.

In the English Code it is taught in all, from the lowest, and for excellent reasons that scarcely obtain here.

In England it is the child's mother tongue and may, therefore, be a real aid to him in acquiring the language as soon as he begins to speak with ease, but to teach small native children to repeat lines of poetry composed in a metre and with inversions of construction that no amount of teaching can ever make them appreciate in a foreign tongue, is another matter; and to hear these pattered out with a more or less atrocious accent, however fluently, is an infliction that can very well be spared the Teacher, the child, and the Inspector.

4. The exercises in correcting mistakes of grammar and construction given in Standards VI. and VII. (Schedule II.) must be given with great

care. They should be chosen from those made by the pupils themselves, and if written upon the blackboard should not be allowed to remain in their uncorrected form for any length of time; otherwise the pupil's eye will be accustoming itself to incorrect forms, which will probably remain longer impressed upon his memory than any amount of verbal explanation to the contrary. It must be remembered that in acquiring a foreign language the child's ear, being more or less unfamiliar with the sounds, will help him but little, and he will, unconsciously to himself, acquire much more through the eye in consequence.

Appendix e.

SCHOOL BUILDINGS AND FURNITURE.

1. School planning is the science of thoroughly adapting every part of a building to the work of school teaching.

Convenience of plan, suitable lighting, proper sub-division into classes and thorough ventilation are its leading essentials. Attention to small points is of extreme importance. Sanitary laws in the school are as vital as in a hospital.

2. Managers should note that in making application for a building grant for any new school they are required to furnish :—

- (i.) Estimates of cost.
- (ii.) Block plan of the site (scale 20 feet to an inch) showing—
  - (*a*) Position of school buildings;
  - (*b*) Outbuildings;
  - (*c*) Play-ground;
  - (*d*) Entrances;
  - (*e*) Boundary walls or fences, and their nature;
  - (*f*) Roads;
  - (*g*) Points of the compass;
  - (*h*) The levels of the ground at the principal points.
- (iii.) Plan of the school rooms, showing internal fittings, desks, etc. (scale 8 feet to an inch).
- (iv.) Elevation (scale 8 feet to an inch).

3. No school room should be lighted from one side only. Gable ends should be fully utilised for windows. Accommodation in school rooms for elder children is subject to a minimum of 10 square feet per child being provided.

4. Care should be taken to render the roof as impervious to heat as possible.

5. The external walls of the school must be solid. If of brick, the thickness must be at least one brick and a half, and if of stone at least 20 inches.

6. The vegetable soil within the area of the building should be removed.

7. The floors of class-rooms can be raised with great advantage in three or four tiers of broad steps, each wide enough to accommodate a row of desks and seats for the scholars, and about 4 or 5 inches in height.

8. The desks and benches should be graduated according to the ages of the children, and placed at right angles to the light.

9. No desks should be more than 12 feet long, and should have a gangway of at least 18 inches between each group and the walls.

They should be slightly inclined—an angle of 15 degrees is sufficient. Dual desks are preferable to long, and single desks better still, especially for older scholars.

10. Privies should be at a considerable distance from the school building. In mixed schools for boys and girls they should be as far apart as possible, and in all cases should be well within view of the Teacher.

Appendix f.

GENERAL INSTRUCTIONS TO INSPECTORS AND TEACHERS ON ASSESSMENT OF GRANTS.

1. In bringing into operation the principles of this Code the spirit of the English Code upon which, with certain restrictions necessary to the altered conditions in these States, it is based, should be observed.

2. The assessment of the grant should not be judged entirely from the results of the annual examination, however complete this may be. The impression created when surprise visits were paid, and when the school was seen in its real working garb, must also be considered.

3. The co-operation of the Teacher should be invited in eliciting replies and in showing what knowledge the class really possesses. For this reason the papers and results of all the regular school examinations, especially those held at the end of the quarter or term, should be carefully considered. They cannot fail to prove an excellent indication of the progress the school is making.

4. In other words, the Inspector is asked to bring all the side lights he can to bear upon the real work and efficiency of the school, and assess the grant accordingly.

5. In giving a fair and unbiassed estimate of grant earned he should, before advising a reduction of grant, carefully bear in mind any circumstances that may have affected the school adversely during the school year, such as prevalent sickness in the district, epidemics, change of staff, or any other circumstances over which the Managers could have no control; although he must, on the other hand, be careful to what extent he accepts any of these as an excuse for poor results.

6. The instructions to Inspectors in England on this matter, given by the Education Department, are :—

"Except in cases of very marked deterioration any reduction of the grant without a year's previous warning should be avoided.

"It is essential to the steady working of a school that the Managers should, in ordinary circumstances, be able to rely with reasonable certainty upon the stability of that portion of their income which is derived from the grant.

"Accordingly in cases where, in the course of the school year, a falling off in efficiency has taken place to such an extent that, if no improvement is effected, it will, in your judgment, be impossible that the grant should continue to be paid at the previous rate, a distinct warning of a probable reduction of grant next year should be given in your annual report.

"A few instances may, however, occur, where a very marked reduction in efficiency in the course of the school year renders it impossible to justify a further payment of public money at the same rate as in the previous year.

"In such cases, the Managers, if they take an active part, as it is essential they should, in the supervision of the school, and the Teachers also, can hardly fail to be aware that they cannot expect an unreduced grant."

7. The assessment of the lowest grant under Article 42 *A* will be understood to mean that the school only earning such grant is dangerously near being regarded as "inefficient." [Article 14].

Appendix g.

DIAGRAMS FOR OBJECT LESSONS.

A set of large coloured diagrams (illustrating objects in natural history, animals, plants, etc.) is needed in each school to afford material for the object lessons provided in each Schedule of this Code. They should be large and clear, and kept either permanently hung upon the walls or in suitable portfolios.

Coloured diagrams can also be obtained illustrative of natural phenomena, *e.g.*, earthquakes, volcanoes, glaciers, etc.; moral subjects, *e.g.*, kindness to animals, tidiness, etc.; trades, etc. All these afford highly suitable subjects for object lessons, and can be accepted in the course required in any school.

Appendix h.

HINTS TO YOUNG TEACHERS FOR THE SECURING OF GOOD ORGANISATION AND DISCIPLINE.

1. In all school arrangements the interests of the scholars are the prime consideration. These must not be sacrificed to appearance, nor to the ease of the Master.
2. Every child must be placed where he can work with most advantage to himself, and must have that amount of work which will most profitably occupy his time.
3. Every class should have a Teacher, or some one responsible for the due performance of its work; and the class should occupy such a space, and be so arranged as to be completely under its Teacher's eye.
4. Each class should be so placed as to admit of the greatest extent possible of the concentration of attention on its work without being disturbed by other classes.
5. Each class should be so arranged that the children may be easy of access, or may step out to the front without disturbing others.
6. The furniture should be so distributed and the classes so placed as to admit of the complete supervision of the school by the Master from any point. The consciousness of such an arrangement will serve as a check on the idle and unruly.
7. Provision must be made in the time-table for alternate changes of position and of work requiring the exercise of different mental powers.
8. The sitting and standing places ought to be near enough to each other to allow the changes being made with least loss of time.
9. All things required for the use of the class should be at hand, to prevent confusion and loss of time.

SIGNS OF GOOD DISCIPLINE.

1. The absence of noise.
2. The prompt and cheerful obedience of the children to all signals of command.
3. The quickness and quietness of the changes of lesson.
4. The smartness of the collective movements in drilling and marching.
5. The power of the Teacher to secure exact obedience to all commands without apparent effort.
6. The activity of the children in their work.
7. The honesty of the school, especially as it is proved by the absence of copying.
8. The manner, cheerfulness, and general bearing of the children.
9. The power of the Pupil Teachers (or Monitors) to keep order in their classes.

APPENDIX B.

THE SCHOOL ATTENDANCE REGULATION, 1891.

A REGULATION TO PROVIDE FOR THE COMPULSORY ATTENDANCE OF MALAY CHILDREN AT GOVERNMENT SCHOOLS.

[SELANGOR.]

REGULATION V. OF 1891. (13th June, 1891.)

Preamble.

Whereas it is expedient to provide for the compulsory attendance of Malay Children at Government Vernacular Schools in the State; it is hereby enacted by His Highness the Sultan in Council, with the advice of the British Resident, as follows:—

Short title.

1. This Regulation may be cited as the "School Attendance Regulation, 1891."

Attendance notice to be served on parent or guardian.

2. From and after the date of the passing of this Regulation it shall be lawful for any District Officer to cause a written or printed notice to be served on the parent or guardian of any male Malay child living within his district, and being between the ages of seven and fourteen years, requiring such child to attend such Government Vernacular School as may be in such notice specified, and on receipt of such notice the parent or guardian of any child so required to attend school shall be deemed to be lawfully responsible for the regular attendance of such child at the school so specified, for the hours during which such school may be open for the attendance of pupils.

Parents or guardians liable to conviction for child's non-attendance.

3. Any person so lawfully responsible for the attendance at school of any child shall, on proof before a Magistrate of such child's non-attendance as aforesaid, and in the absence of any reasonable excuse for such non-attendance, be liable to be convicted of an offence under this Regulation.

Penalty.

4. Any person so convicted shall be liable to a penalty not exceeding five dollars for each offence, and to simple imprisonment not exceeding fourteen days in default of payment thereof.

Proviso.

Provided always, that no person shall be liable to any penalty under this Regulation in respect of any child whose ordinary place of abode is situated at a greater distance than two miles from the school specified in the notice as aforesaid.

APPENDIX C.

THE SCHOOL ATTENDANCE ENACTMENT, 1900.

AN ENACTMENT TO COMPEL THE ATTENDANCE OF MALAY CHILDREN AT GOVERNMENT VERNACULAR SCHOOLS.

FEDERATED MALAY STATES.
STATE OF NEGRI SEMBILAN.

ENACTMENT III. OF 1900. (27th April, 1900.)

It is hereby enacted by His Highness the Yang-di-per-Tuan and Chiefs in Council as follows:—

Short title and commencement.

1. This Enactment may be cited as the "School Attendance Enactment, 1900," and shall come into force on the publication thereof in the *Gazette*.

Repeal.

2. The Order in Council the 6th of April, 1889, is hereby repealed.

Power to compel attendance of children at school.

3. (i.) From the commencement of this Enactment it shall be lawful for the Inspector of Schools, or any District Officer, to cause a notice to be served on the parent or guardian of any male Malay child, living within his district and being between the ages of seven and fourteen years, requiring such child to attend the Government vernacular school specified in the notice, and on the receipt of such notice the parent or guardian of the child shall be lawfully responsible for the regular attendance of the child at the school specified for the hours during which the school is open for the attendance of pupils.

(ii.) No child shall be compelled to attend any school which shall be distant more than two miles from his usual place of residence.

(iii.) No child who has passed the highest standard in any Government vernacular school shall be compelled to attend any school.

Penalty.

4. Any person lawfully responsible for the attendance of any child, on proof before a magistrate of such child's non-attendance, and in the absence of reasonable excuse therefor, shall be liable to a fine not exceeding five dollars for each offence, or, in default of payment, to simple imprisonment for a period not exceeding fourteen days.

APPENDIX D.

SCHEME FOR "SCHOLARSHIP APPRENTICES," SELANGOR.

1. For the present, and until a technical school properly so called is started in Kuala Lumpur, to deserving and suitable candidates who leave schools to become apprentices in any of the Government Departments—*i.e.*, Railway Workshops, P.W. Workshops or Factory, Telegraph Department, Medical Department, Survey Department, Printing Office, etc.—an "Apprentice Scholarship," or small bursary, not exceeding $5 per mensem, may be given, from the vote for Technical Education, to boys.

2. It should cease, altogether, I think—except in certain special cases, to be decided on their merits—as soon as the apprentice was able to earn $15 per mensem from his department: and be proportionately decreased as his wages advanced from $10 to $15 per mensem.

3. The "Scholar Apprentice" would conform to the rules for other apprentices in his department, and in the Railway or Public Works would have to agree to the conditions of the scheme of that department for the apprenticing of youths.

4. The bursary or apprentice scholarship from the Education Department would be paid each month on certificate of the Head of the Department that the apprentice's conduct and attention to his duties had been satisfactory.

5. The names of those "Scholar Apprentices" who are to receive the allowance will, when recommended by the Inspector of Schools and accepted by the Head of the Department to which he has been attached, be forwarded to the Resident for approval.

6. The teachers of the schools have been asked to forward to the Inspector the names, ages and standard passed, of boys leaving their schools.

7. As stated elsewhere the number is likely to be very small for the present until the demand for English-speaking clerks has decreased a little. But as this demand is gradually met and the opportunities of advancement for skilled workmen become more widely known, it may reasonably be expected that suitable candidates will be forthcoming.

Approved.—(Sd.) F. A. S., *Resident-General.*

THE
SYSTEM OF EDUCATION
IN
HONG KONG.

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THE SYSTEM OF EDUCATION IN HONG KONG.*

PART I.

HISTORICAL.

First Pe
1841—1

When in 1841 the British Government made itself responsible for the well-being of Hong Kong, the inhabitants numbered some 5,000, scattered along the water's edge in a score of villages: there were native Cantonese and Hakkas from up-country—it requires no imagination to picture them, their autotypes may be seen this day similar and similarly situated on many of the other rocky islets that lie about the Bocca Tigris, paddy planters and fishermen, but *not* perhaps what their grandfathers of Hong Kong were, smugglers in salt and pirates occasionally. Therefore what is known as a fact would in any case have been probable, that in every hamlet one house at least was hired by the villagers as a school, where Mencius and the Confucian Analects were beaten into the brains of their sons. Thirty cents a month and three measures of rice seems to have been the " book gold " paid by each pupil to his pedagogue.

Such was the educational standard which the Government of Hong Kong found upon its inauguration, and which it was morally bound to maintain, if not to improve.

Hong Kong never from the first day of its cession could complain that its religious and educational wants were unheeded by Christians in England. During the Governorship of Sir H. Pottinger (1841-1844) the Church of England and Roman Catholics and Nonconformists were already at work. The Morrison school was founded by the late the Rev. Dr. J. Legge, subsequently famous throughout China for his edition of the classics, and late professor of Chinese at Oxford. The school was closed long ago, but its library survives as a free gift to the city of Victoria. At about the same time the colonial chaplain, the Rev. V. Stanton, founded St. Paul's College as a training college for native ministers of the Gospel. The college, too, has long since failed of its original purpose, but I mention it as illustrative of two points which must be borne in mind by anyone wishing to grasp the history of education in Hong Kong. The first is how a lack of trained native pastors and masters, the problem of shepherding the shepherds, has pursued the Colony from the very start, and it is still unsolved. The other point with regard to the Colonial Chaplain's College is to note how frankly the Government accepted the part of proselytiser. At about this time a small grant-in-aid of $5 a month was given to ten of the indigenous schools first mentioned. A Committee of

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* In Volume 8 of Special Reports on Educational Subjects (Cd. 835) will be found a report on the Education of Asiatics by Mr. R. J. Wilkinson, Acting Inspector of Schools, S.S., August, 1898-August, 1900; Inspector of Schools, Federated Malay States, 1903.

Education had also been formed, to whom said Sir John Davis, the Governor, that there might be no room for ambiguity as to the intentions of the Government:. " If these schools were eventually placed in the hands of native Christian teachers bred up by the Protestant missionaries, it would afford the most rational prospect of converting the native population of the Island." And during his administration (1844-1848) this policy was steadily pursued.

In 1850 the Committee of Education says in reporting on the indigenous aided schools " all the teachers are professed Christians"; and it names Bishop Bone's catechism in a list of the school-books —a Chinese translation compulsorily taught to the sons of unbelieving peasants by a " professed " convert.

In 1855 an effort was made by the European community to start a public school—St. Andrew's—for their sons. It survived seven years, and apparently gave satisfaction; though since it appears from an examination report that boys of no less than ten nationalities attended, it can scarcely have possessed the esoteric character now desired by the champions of English education in the Colony.

A study of the rudiments of English was first taught in the Government Schools at about this time.

In 1856, during the term of office of Governor Sir J. Bowring, Dr. Legge closed his Anglo-Chinese school; St. Paul's College survived only a few years longer. Both were admitted to be total failures as far as the object was concerned for which they were founded, namely, for the training of native clergy; neither produced even one. The reason given by Dr. Eitel, an authority on education in the Colony, and himself a missionary for many years, is that native converts would never enter the Church on $25 a month if they could get $50 as clerks or interpreters; in other words, they claimed the full market value of their education. The Roman Catholics do not seem to have experienced the same difficulty, but, wise in their generation, they taught their boys a less marketable commodity than English—Latin.

Meanwhile a change of opinion had been gaining ground. Dr. Legge was opposed to every form of State religion; and in his experience of his Anglo-Chinese College and of St. Paul's School he had seen the bright hopes of a rapid and widespread conversion of the Chinese—how visionary they were. When, therefore, he became, in 1859, predominant in the councils of education, he led a successful movement to modify the existing policy of the Government, which might have been summed up in the words, Christianity through Letters. With 1859, therefore, ends the first natural period in the educational history of Hong Kong. It is a period of fifteen years during which proselytising rather than education was the key-note. A body of trained zealots was to be formed, which should obtain possession of the existing schools and others opened from time to time by the Government, and so spread Christianity even to the " converting the native population of the

Island." There is little doubt (though I cannot find the hope expressly formulated) that in the minds of the early enthusiasts a hope did exist of Hong Kong converted becoming a fulcrum for moving the great mass of China on the mainland. It must be believed that a clearer conception of the immensity of the task thus self-prescribed had towards the end of this period produced feelings of disillusionment and discouragement, for while the Government on the one hand, turning to its more immediate duties, by the introduction of English in the native schools, was attempting to raise the standard of education proper, the missionary bodies on the other were come to a state of something like collapse. Excluding St. Andrew's, the so-called English Public School, there were in 1857 only four missionary schools all told—two Protestant, two Roman Catholic, with a total attendance of less than a hundred children. At about the same time there was a total average attendance of 400 in thirteen Government schools.

Second Period, 1860—1878.

The second period in the history of education in the Colony may be considered as dating from 1860. In that year, and in the absence of Bishop Smith, Dr. Legge acted as Chairman of the Board of Education. Supported by the new Governor, Sir Hercules Robinson, he merged certain of the small Government Schools into a Central School, which, under the name of Queen's College, is to-day by far the most important school in Hong Kong. The first headmaster, Mr. Stewart, was also appointed Inspector of Schools to the Board. Finally in 1865 the Board of Education was abolished.

This completed Dr. Legge's revolution. The Education Department was now no longer under the direction of the Bishop of Hong Kong; it became a civil department under a departmental head, the Inspector, directly responsible to the Governor.

Dr. Stewart was in all ways at one with Dr. Legge, and for the next sixteen years secularism in education became more and more marked.

Queen's College will be discussed below, as well as the difficulties which have arisen and still are rampant in connection with it. But it will not be out of place to quote here from Mr. Stewart's annual report for 1864. He writes: "With the present year the scheme sanctioned by the Board came into operation. The school was henceforth to be one where those only were to be admitted who intended to study English; and to prevent that neglect of their own language which is so frequently found in the case of those who enter on that study, a system of examinations was introduced, by which boys were admitted to the Chinese classes for one year on showing that they possessed a competent knowledge of certain elementary books—that is, Chinese classics, and on the following year were to be admitted to the English classes by passing successfully on the work of the previous year." This declaration illustrates the still existing difficulty of deciding whether education should be conducted in English or Chinese or both together; and, if the last, in what proportions.

The Central School, as it was then called, was the ruin of the once popular St. Andrew's School.' So ended the first real attempt at grappling with the problem of providing for the education of our own children.

Mr. Stewart was never satisfied that the Chinese sufficiently availed themselves of the opportunities for education that were held out to them; he was anxious that compulsory education, supported by a special tax, should be enforced. This, however, has remained one of the experiments not made on our tractable population.

Meanwhile, as hitherto, it must be remembered that the mission schools received practically no support from Government; apparently they charged no fees, and thus Hong Kong was in the happy position that a very large part of her educational responsibilities was borne by charitably disposed persons at home. It is necessary to consider briefly the extent of these missionary efforts. I have spoken of 1857 as a year of low ebb. In the next the Roman Catholic Bishop Raimondi came to the Colony. He was a strong opponent of the secular policy, and principally to his efforts is due the remarkable revival of Roman Catholic schools, which followed his arrival. From two in 1857 their numbers had risen to thirteen in 1872, with over 600 children in attendance, more than half of whom were girls. Among these schools was St. Saviour's and the West Point Reformatory. The latter institution was closed within the last few years; it does not seem to have been a striking success, but did give at times a technical education in shoemaking to small numbers of Chinese boys. This revival did not communicate itself appreciably to the Protestant schools, which in 1871 could only show a return of something over 100 children.

The year 1872 is of importance as being the first in which a grant-in-aid was offered to Christian schools. A code was drawn up, differing not very widely from the present code except in one particular to which great importance appears to have been attached at the time: no religious instruction was allowed during four consecutive working hours each day. The importance or unimportance of the principle involved will be considered later; it is at present sufficient to say that though this condition rendered the grant exceedingly unpalatable, the Protestants swallowed it with avidity, so that the number of their schools rose from four to eleven between 1872 and 1876. The Roman Catholic schools would not have anything to do with a grant on such conditions, and continued to flourish unaided till the year 1877. With 1877 the second period draws to a close.

Whilst in the first period the Government rivalled the missionaries in a race to Christianise the community by means of education, in the second, on the other hand, it confined itself to secular instruction, and, so far from supporting the missions, declined to associate with them, except on the clear understanding that money paid for education should not and could not be used for proselytising. No longer moved to save souls, the anxiety of the Government was to respect the convictions of its subjects.

Third Perio 1879—1902.

The history of the third period, from 1879 to the present, is the history of a compromise between these ideas.

Dr. Eitel was appointed Inspector of Schools in 1879, a date which synchronised approximately with the appointment of Sir John Pope Hennessey as Governor. Sir John, being himself a Roman Catholic, naturally took a great interest in the opportunities of his own Church. He found it, as I have shown, a flourishing organisation, more so than the Protestant bodies, although the latter had condescended to accept the Government grant on terms which the Roman Catholics refused. Dr. Eitel's views were altogether "pro-missionary" (if the term may be used), and to this extent he was of the same mind as the Governor. The result was an absolute surrender of the points of difference between the Government and the missionaries. A conscience clause had never been insisted on; now was also waived the modest demand that religious instruction should be banished from the four consecutive hours of study which the grant-in-aid code exacted. The Education Code of 1878 left it absolutely in the hands of the managers, how and when religious instruction should be given to the sons of Confucianist parents sent to mission schools in the absence of any other means of education—in the absence of other means, because the Government Schools have never been sufficient by themselves for the requirements of the Colony.

This measure was, as might have been expected, a stimulus to the missionary efforts, as the following figures clearly show:—

TOTALS OF SCHOLARS ENROLLED
IN

Year.	Government Schools.	Grant-in-Aid Schools.
1871	1293	730*
1881	1986	2287
1891	2540	5132

In 1879 the Inspector of Schools was no longer head of Queen's College, and he ceased at the same time to have any responsibility for that school, an arrangement for which it is hard to find a satisfactory reason, but one that still subsists.

In 1880 a further development of five of the Government Schools took place by the introduction of English classes. It is interesting to trace the development of these schools. Originally private Chinese schools, they were as a first step endowed with a Government Grant of $5 a month, as a means whereby the Government might acquire a footing for Christianity among the fishermen's sons in the villages of Wantsai, Wongneichung, Yaumati, Saiyingpun, Stanley, and Shaukiwan. As this idea faded by degrees, so did these hamlets become absorbed in the cities of

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*This is the total number of scholars in Christian Schools of the Colony; the grant-in-aid code in its present form was not established till 1878.

Victoria and Kowloon. A demand for a higher class of education sprang up. The teaching of arithmetic and geography was encouraged in the Chinese branch of the schools, while on the English side the classes took up the routine subjects of primary education, and the idea developed that they were to become feeders to the Queen's College; indeed, their course of study corresponded exactly with that of the lower classes in the College. Finally, in 1883, scholarships were offered from these Government Schools into Queen's College.

An important point in the grant-in-aid code of 1879 is the provision made for building grants, a subject which will be alluded to hereafter; so also will be the question of the training of masters, one of great difficulty, and one which gave rise to a Normal School in 1881, only for it to collapse two years later.

Another failure was the establishment in 1884 of two Government Scholarships of £200 for four years each, to enable scholars to proceed to England and study Law, Medicine, or Civil Engineering. In 1892 Dr. Eitel reported that out of four holders only one had belonged to a *bonâ fide* Hong Kong family, and (not unnaturally) "the next competition due in 1894 has been postponed." Indeed no more seems to have been heard of it. It appears, however, that the fall in the price of silver, and the consequent increase in the cost of these gold scholarships to the Colony, was the proximate cause of their abolition.

In 1893 eleven Government Schools were closed, as they had been rendered unnecessary by the new grant-in-aid schools.

In 1894 the third and present grant-in-aid code* came into force. It is given in Appendix A. With 1893 the historical part of this report closes. In it I have attempted to trace the growth of education in Hong Kong throughout fifty years, as it took now one form, now another under the impulse of the changing views which guided it. The State as Crusader, the State as Secularist, the State as impartial onlooker--these represent the three stages of its attitude towards the religious question. As regards education in the narrower sense no less conflicting views have from time to time been held. While the State-crusading idea prevailed, education had to be satisfied with the Chinese classics taught in the Chinese way; next was born the idea of teaching what may be called "western notions" through the medium of the Chinese tongue and ink brush; finally the school of thought arose advocating an English education in English. Besides these again, minor difficulties were instant. Was the English education to be subsidiary to or to supersede an education in the mother tongue, or should both be conducted at one time?

Moreover no great continuity of purpose seems to have governed the ends desired at one time and another, to which the education given was the means. Sometimes this end seems to have been a general levelling up of the mass of people. At such times, more schools, compulsory education, attendance officers, are the cry. At others the dearth of an intelligent upper class of thought is lamented. Why are there none to explain the need of cleanliness in plague time; to inoculate China with modern ideas; to give us better clerks and interpreters? At such times the policy is to encourage the individual; prizes, scholarships are offered; normal schools are established.

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* See note on page 173 below.

Next, but by no means last, come a crowd of difficulties centering on the duty of the Government towards the European and Asiatic-Portuguese Communities.

Most of these problems, and many more, are still at best half solved.

PART II.

THE EXISTING SYSTEM.

From the year 1894, when the new grant-in-aid code was published, down to the present little alteration has taken place in the system of education, and there are few events worth chronicling. Dr. Eitel retired in 1897, and was succeeded by Mr. A. W. Brewin, who was succeeded by the writer in May, 1901. I cannot but feel strongly that my very short acquaintance with the Colony must greatly discount the value of this report.

Number of Scholars.

Appendix B shows that the steady increase in the number of scholars under the Inspectorate, which had gone on for many years prior to 1894, then received a check (due to the plague), but thereafter the numbers again increased until in 1899 a maximum figure of 7,760 scholars enrolled was reached. The same appendix shows another important point—the increasing value attached to female education—the ratio between girls and boys at schools under the Inspectorate having increased from 1-10 in 1870 to 3-4 in 1900. This is on the whole the most satisfactory symptom in the state of education in the Colony, and one to justify some self-gratulation. To the 7,481 boys and girls in Government and grant-in-aid schools in 1900 must be added 1,440 boys at Queen's College, making a total of 8,921 scholars. There were moreover 126 unaided native (private) schools giving a purely Chinese education in the classics to 2,444 scholars. If these are included, the grand total shows 11,365 boys and girls in receipt of some sort of education in the Colony.

At the same time it must be admitted that these figures certainly exaggerate the numbers of scholars in tolerably regular attendance. It is, unfortunately, impossible to give the numbers, reckoning by average attendance, for past years. For 1901 they are:—

Scholars in Government Schools, including Queen's College - - - - - - - - -	1557
Scholars in Grant-in-Aid Schools - - - -	3197
Scholars in Private Schools - - - - -	2983
	7,737

This total, 7,737, on the other hand, considerably under-estimates the numbers of scholars in the Colony; this is the more certain, as during the past year plague was very prevalent, and largely affected the attendance at schools. The mean between the numbers enrolled and the average attendance, or about 9,500, may probably be accepted as a safe estimate.

opulation.

At the census of January, 1901, the number of children between the ages of five and fifteen was 33,868, of which number 9,500 is 28 per cent. It is true that in the schools there are a great many boys of all ages from fifteen to twenty—on the other hand there are very few under seven—so that these items for and against may be taken as cancelling each other, leaving the result undisturbed. But though ten years education may be considered as an ideal to be aimed at, it is certain that the average scholar does not spend more than four years at school. Therefore the children of between five to fifteen years old represent two and a half generations of scholars. Multiplying 9,500 by two and a half, a total of 23,750 is arrived at of children who have had some schooling out of a total of 33,868 who should have had it, or over 70 per cent. In other words not more than sixteen children out of every hundred grow up without ever having been to school.

This is a high figure, but it is not at all surprising to anyone acquainted with the customs of the Canton Chinese, who almost invariably contrive to obtain some school training for their children, however poor they may be. Of the 30 per cent. of the children not accounted for a large proportion have doubtless attended private schools on the mainland, as most of the scholars at Queen's College are known to have done before beginning their English education.

In India only one-fifth of the boys and one-fiftieth of the girls of a school-going age are under instruction, or about one child in ten. In Hong Kong 9,500 children out of a total of 33,868 were under instruction in 1900, or one in three or four. In a word, if quantity alone can make it so, education in this Colony is in a highly satisfactory condition.

The schools of the Colony may conveniently be considered under five headings:—*Government Primary Schools, The Government Secondary School (Queen's College), Grant-in-Aid Schools, Private Schools,* and *Miscellaneous Schools.*

overnment
rimary
chools.

The Government Primary Schools are at present twelve in number, five English and seven Chinese, divided between the city of Victoria, the fishing villages in the island of Hong Kong, and the strip of the mainland opposite known as British Kowloon. Four of these English schools are boys' schools; one, the Belilios' Public School, is a girls' school. The course of studies in the boys' schools is similar to that in the Grant-in-Aid Schools as described below, except that in them if any religion is acquired, it is so much of the doctrines of Confucius as the casual expressions of a Confucianist master may scatter, and his scholars be willing to cultivate. Practically it may be taken as none. In the English Schools instruction is only carried up to the fourth standard. Four free scholarships are given annually to the best boys from the Government English Schools into Queen's College.

In fairness to the Grant-in-Aid Schools it is necessary to state that any criticism made on them applies no less to the Government Schools, so far as it is based on the overcrowding in the lower classes compared with the emptiness of the higher classes, and especially on the futility of the elementary education in the Chinese Schools. Remembering this, it seems clear that the difficulty is engrained in the nature of the Colony, because though it might be thought that the Grant-in-Aid masters, being paid by results, might find some special inducement to cultivate the lower classes to the detriment of the others, the same cannot be said of the masters in the Government Primary Schools who have fixed salaries, and to whom (provided they show ordinary care) the distribution of the children in the different classes is a matter of indifference so far as their pockets are concerned.

The Staff of the Government Boys' Schools consists of four Head and two Assistant Masters (pensionable) on salaries ranging from $264* to $588 per annum, and six Chinese teachers (non-pensionable) on salaries ranging between $108 and $228 per annum. School books are not paid for by Government.

The only Government Girls' School is the Belilios' Public School, divided into a Chinese and an English side, and giving a primary education to about 400 girls. The girls are English, Asiatic-Portuguese, and Chinese; to the two last races the education is really secondary, as it involves the study of English, which is a foreign language to them. Needlework is taught throughout the school.

The staff of the Belilios School consists of three English ladies (pensionable) and two Junior Assistant Teachers, and an Instructor in Needlework.

The Government Boys' Schools are free. In the Belilios Girls' School the very small fee of 50 cents a month has this year been raised to $1.50 cents a month. The classes in which a Chinese education is given are free.

Queen's College.

Some description of Queen's College has already been given. It is situated in the centre of the City of Victoria, and in 1901 gave an education to 894 boys (reckoning by the average attendance), mainly Chinese, but including many Asiatic-Portuguese, and a few Europeans and natives of India and the Philippines. The fees charged ranged between two and three dollars a month according to the class, and amounted in 1901 to $28,424. The expenditure was, however, greater, and left a deficit of $15,475. which represented the cost of the College to the Colony.

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*The Hong Kong dollar fluctuates within a few pence above or below 2s. It is at present (1902) about 1s. 8$\frac{13}{16}$d.

The following table clearly shows the progress made by the College. The greatly increased cost per head is due to a strengthening in the staff of English masters, as well as to the fall in the gold value of the dollar which has made it necessary largely to increase their salaries in dollars. It will, however, be noticed that the proportion of the cost borne by Government has decreased in the last five or six years.

Year.	Attendance : Number of Boys.			Fees.	Net Expense to Government.	Total Expenditure. Share of each dollar in cents borne by	
	Total Enrolled.	Average.				Boys.	Government.
1864	161	...	...	...	...	...	...
1869	320	218	68 °/。	$1,541.95	$7,465.58	17	83
1874	528	347	61 „	2,369.25	9,672.94	17	83
1879	590	413	70 „	2,636.00	14,128.35	15	85
1884	558	411	73 „	4,981.00	13,378.62	27	73
1889	919	597	65 „	9,338.00	15,018.30	38	62
1894	1,048	545	51 „	11,562.00	25,752.00	31	69
1899	1,344	887	66 „	27,245.00	14,262.89	66	34
1900	1,440	990	69 „	29,082.00	14,653.00	66	34
1901	1,483	894	60 „	28,424.00	15,475.00	65	35

The staff for which provision is made in the Estimates consists of a headmaster, second master, and eight assistant masters (Europeans), and about a dozen Chinese assistant masters.

The School is divided into an Upper and a Lower School, in neither of which is a Chinese education given. The Lower School corresponds to the Government English Schools in the extent of its syllabus; it goes up to the fourth standard. In the Upper School besides the usual subjects, Mensuration, Physiology, Algebra, Euclid, Science, Shorthand, and Book-keeping are taught.

In 1901, of the candidates for the Oxford Local Examinations four obtained Junior certificates, and nine obtained Preliminary certificates.

I have already explained that Queen's College is not under the Inspectorate.

One of the objects in view when Queen's College was founded was the regular supply of masters for the Primary Schools of the Colony: in this respect it has not entirely succeeded. The explanations given are that the time of the masters, already fully occupied, is not sufficient to spare much for lessons in pedagogy; and that the senior boys prefer to spend their last school years in completing their own education, rather than upon studies which would only qualify them for ill-paid masterships.

Grant-in-Ai Schools.

The Grant-in-Aid Schools consist almost entirely of schools under the control of various missionary bodies. Some member of the Mission is a Manager responsible to Government. He selects a master or mistress whom he puts in charge of the school, and who is the instructor. In the majority of cases the master looks for his sole emolument to the grant which he hopes his school will earn at the end of the year, but sometimes, especially in the schools where English is taught, he takes a fee from his pupils. Thus these are in reality "adventure schools." The missionary supervises. Sometimes the school is the property of the Mission; sometimes it is rented by the Mission; sometimes the building is erected for the purpose by the Mission aided by a building grant from Government.

There is a total enrolment in these schools of 6,055 children, five-twelfths of whom are girls.

The Grant-in-Aid Code of 1893 is given in Appendix A.* It makes provision for the schools under three classes, namely, schools wherein (i.) a Chinese education is given in the Chinese language, (ii.) a European education is given in the Chinese language, and (iii.) a European education is given in any European language. It will be convenient to consider the Grant-in-Aid Schools under these three classes.

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* Since this Report was written a new Code came into operation on January 1st, 1904. Under this Code (which is given in full in Appendix E) there are only two classes of schools—English Schools and Vernacular Schools.

The following are some of the points of difference between the new Code and that of 1893:—

(*a*) The grants are paid upon the results of the Inspectors' observation throughout the year, and not upon the success or otherwise of the individual schools at an annual examination.

(*b*) The Code recognises that schools employing a well educated staff are worthy of special recognition by giving a higher rate of grant to such schools. The staff, in order to meet the requirements of the Code, must be partly composed of Europeans or natives of very unusual qualifications.

(*c*) Under the old Code, grants were paid to schools in which the medium of instruction was Portuguese or German; the new Code insists that either English or Chinese shall be the medium of instruction, though other languages may be taught as class subjects.

Class I. SCHOOLS IN WHICH A CHINESE EDUCATION IS GIVEN IN THE CHINESE LANGUAGE.

As a reference to the Code will show, this class of school provides seven standards; it provides also for letter-writing and composition. Geography is compulsory in the four highest standards, the subject being graded with very good sense so as to begin with the idea of the roundness of the earth; and having established that, it goes on with the geography of China and the Cantonese province in particular, while in the seventh standard the continents are drawn in outline. History appears as a subject only in the seventh standard. It is really Scripture history, and as the vast majority of the children in this class of school are Confucianists and never likely to be anything else, its value is slight indeed. Arithmetic is an optional subject throughout.

It is clear what purpose these vernacular Chinese schools were created to fulfil. They were to give to such Chinese children as had no time nor inclination to study English so much knowledge of their own language as should enable them to read a Chinese book, to write a simple letter correctly, and in a word to pass as educated men among people of their class of life, which is, generally speaking, that of workmen or small shop-keepers, and to give them in addition a general knowledge of the world, small enough it is true, but yet far greater than they were likely to have by other means obtained. Such was the theory. How far the practice would have kept pace with it under the most favourable circumstances is hard to say. Certain it is that the scholars cannot learn more than the masters know, and the knowledge of the masters is not very profound. But the illiteracy of the masters makes little difference in practice. It is true their knowledge is the fountain head which marks the theoretical high-water line of the scholars' attainments, but that level is seldom or never reached by reason of the unduly short time during which the children remain at school. The following table shows this clearly.

EXAMINATION OF GRANT-IN-AID SCHOOLS (CHINESE), 1900.

	Number of Passes.		
Standard I. -	- 724	say 68%,	say 90 per cent.
„ II. -	- 546		
„ III. -	- 399		
„ IV. -	- 134		say 10 per cent.
„ V. -	- 38		
„ VI. -	- 15		
„ VII. -	- 9		
	1,865		

That is to say, of the total number of children in Grant-in-Aid Schools Class I. who obtained passes in 1900, 68 per cent. were in Standards I. and II., and 90 per cent. were in Standards I., II., and III

Now, if all the scholars passed through the school from bottom to top (as in theory they should) it is obvious that the percentage of scholars in each standard would be equal and constant, namely, one-seventh of the whole number; or dividing the school into two "halves," of the three lowest standards and the four highest standards respectively, the proportion in the two "halves" should be (again theoretically) three-sevenths and four-sevenths, or about 43 and 57 per cent. The table shows that the actual proportion is 90 and 10 per cent. This means that the difference between 43 and 90 or 57 and 10, namely, 47 *per cent., represents the proportion of children who never reach the Fourth Standard,* their place being taken term after term by fresh blood, that retires in turn with an education completed in three Standards. It can be shown by a similar argument that about 40 per cent. of the children never get beyond the first two Standards.

It remains to consider the value of the education of these 40 per cent. who never get beyond the Second Standard, and of the other 7 per cent. who never get beyond the Third Standard, for whom the ratepayers pay Grants-in-Aid, by no means large it is true, but considerable in the aggregate. It must be premised that Chinese teachers invariably follow the custom of Chinese pedagogy and teach by rote, no matter whether the works set before the children are the Three Character Classic and Millenary Classic, or more instructive works prepared by the missionaries. It is not exaggeration to say that if a Chinese master were told that an English Board School boy could repeat the first two reading books off by heart from cover to cover, and could give the sound of every word in them, and yet if asked what the word "beg" meant had no idea whether it, or "big" or "pig" or "peg" or "bag," meant "to ask for," that Chinese teacher would see no reason at all for surprise. In fact (bearing in mind that the written language differs widely both in words and pronunciation from Cantonese colloquial) it is unfair to say that a boy leaving school after passing through the first two Standards has as much practical knowledge of the written language as a boy has of Sophocles when he has mastered the Greek alphabet. Some of the children can do simple addition and subtraction, arithmetic being an optional subject; but the benefit is questionable, since for practical purposes they are likely through life to prefer the abacus for their simple calculations to pencil and paper.

In the third Standard the explanation, which is according to Chinese ideas the crown of the work, has been begun; but it has not been pushed far enough to be of much use. And I have no hesitation in saying that the 47 per cent. of the scholars whose education stops at the third Standard leave school without any practical knowledge in their heads. At the same time, I should be very unwilling to minimise the good their school days have done them by giving them exercise for their memories, cultivating habits of industry, and in keeping them off the street.

Of the fifty-three children in every hundred who do succeed in reaching the fourth Standard it will not be necessary to speak at length. They acquire a rudimentary but practical knowledge of their written language and a slight knowledge of the configuration of the earth, which varies in value with the belief of the teacher in his own teaching.

Only one school in 1900 obtained passes in history, a girls' school. I must add that the above criticisms are intended to apply to the girls' schools only in a very much modified degree, holding as I do, that to find themselves amenable to education must be an invaluable lesson to the Chinese girls and a wholesome one to their parents and brothers, so that whether that which they learn is worth learning or not, it is a distinct advantage that they and their men-folk are alike convinced of their capacity for intellectual exercise. The self-approbation of your male Chinese requires no such stimulus.

Class II. SCHOOLS IN WHICH A EUROPEAN EDUCATION IS GIVEN IN THE CHINESE LANGUAGE.

Since the introduction of elementary arithmetic, geography, and history into the schools of Class I., the difference between the education given to schools in Classes I. and II. is, broadly speaking, that the Chinese classics are in Class II. entirely replaced by books of a more informing nature, written in Chinese under missionary supervision. Arithmetic is a compulsory subject, and geography and history are compulsory in the higher Standards. There are only four Grant-in-Aid Schools in this class, all for girls. One hundred and thirty-four girls passed in these schools during 1900, of whom 40 per cent. were in the four upper classes, as against a theoretic maximum of 57, a much more satisfactory result than the 10 per cent. of Class I.

Class III. SCHOOLS IN WHICH A EUROPEAN EDUCATION IS GIVEN IN A EUROPEAN LANGUAGE.

(*a*.) *Where the education is given in the Portuguese language.*

There are only four such schools in the Colony, giving instruction to 161 girls and boys, as compared with 280 in 1890. These so-called Portuguese are mostly Macao-born, of whom there are very many here, and who, with the Chinese, fill nearly all the clerical posts in the Colony. I have not been able to gather any facts of much importance about this class of schools. The falling-off in numbers must be due to the advantages of a knowledge of English becoming more and more obvious.

The Portuguese language proper differs as much from the language spoken in Macao as the language of Chaucer from modern English. Spoken, it is barely intelligible to Portuguese from Europe; grammatically, it differs widely; it has not been reduced to writing.

It is hard to understand why such schools as the above should receive grants, when the Asiatic Portuguese would be better employed (for their own sakes and the Government's) learning English. For this, good provision is made at St. Joseph's, the Italian Convent, and a few smaller schools.

(*b.*) *Where the education is given in English.*

I have spoken of the inefficiency of the education in Class I. The following table tells the same unfortunate tale: –

BOYS' SCHOOLS (GRANT-IN-AID) CLASS III.

Name of School.	Number of passes in 3 lowest standards, 1899.	Percentage of total passes.	Number of passes in 4 highest standards, 1899.	Percentage of total passes.	Remarks.
Diocesan School - -	68	54%	58	46%	Chinese and Asiatic Portuguese.
St. Joseph's College -	74	64%	42	36%	Chiefly Portuguese.
Victoria English School	26	60%	17	40%	Chinese and Portuguese. Now closed.
Seven other boys' schools	436	92%	37	8%	Mostly Chinese.
	604	79%	154	21%	

The theoretic percentage of the lower and upper divisions is, as I have shown, 43 and 57 per cent. After making every allowance, it appears that except in the three first schools an unfortunately large percentage of the boys leave school without having had an education of much value. A reference to the Code shows how limited must be the education of boys who have not reached the Fourth Standard. The great majority of the boys attending these seven schools are Chinese; and it is, unfortunately, true that they leave school unable, with few exceptions, to understand English as spoken by English people, even on very simple subjects.

There are ten girls' schools, mostly convents, where an English education is given in English. They are nearly all Roman Catholic, and most of the girls are Portuguese. These convents do a great deal of good among the orphans and waifs of semi-European parentage. Of 300 girls, the same percentage as of the boys, namely, 21 per cent., were in the four upper Standards.

Private schools.

The private schools are the remainder which have not been absorbed by Government or missionary effort. With very few exceptions, they give an education in the rudiments of the Classics only.

Miscellaneous schools.

There are in the Colony, besides the above, several schools for special purposes, such as schools for members of the Police force and sons of the troops, and a seminary where Roman Catholic Chinese study for the priesthood, St. Saviour's.

elilios eformatory

The Belilios Reformatory is a large building recently presented to the Government by the gentleman whose name it bears; it was opened at the beginning of 1901. Experience has shown that there is no real need for such an institution in the Colony; and it is probable that before long the building will be put to some other purpose.

hinese ollege of edicine.

Connected with the Alice Memorial Hospital is a Chinese College of Medicine, where fifteen or sixteen Chinese are usually going through a course of study. They live in the hospital and receive lectures from most of the doctors in the Colony. On passing their examination at the end of about five years they receive a diploma, and usually find little difficulty in making a livelihood out of their profession. There is a steady demand for them in the Straits and Federated Malay States, where they find employment as apothecaries under Government and otherwise. The Government makes a small contribution to the expenses of the College.

A private school for German boys has recently been started.

inancial.

The total sum voted for Education in the Colony for the year 1901 was:—

Inspector of Schools:		
(i.) Personal Emoluments - -	$15,965	
(ii.) Other Charges - - - -	37,681	
		$53,646
Queen's College - - - -		37,319
		$90,965
Less Estimated Revenue - -		30,302
Net Expenditure - - - -		$60,663

This total of $60,663 is 1.55 per cent. of the estimated revenue of the Colony for 1901—$3,909,349. "Personal Emoluments" include the salary of the Inspector, who is entitled to a pension and draws the equivalent of about £720 a year. Besides a clerk, his only assistant is a Chinese Attendance Officer, on a small salary, who is supposed to exhort parents to send their children to school. The salaries of the masters in the Government Primary Schools have already been given. The estimates include the expenses of the Belilios Reformatory described above.

"Other Charges" include Grants-in-Aid, $26,200, and extra grants to schools occupying leased premises, in consideration of the extremely high and yearly increasing rents, $2,100. Included also are Building Grants, $3,000. This vote is calculated to aid Managers who are anxious to build schools at places where they seem to the Government to be necessary. Not more than one half of the total cost of any building can be paid from the vote, and that only on the condition that it is repayable, should the building at any time be put to any other purpose than that of a school. $192 is paid to a sergeant, who regularly drills the boys at both Government and Grant-in-Aid Schools; $120 is voted for a scholarship at the Medical Training College.

Reckoning by the average attendance, the cost of each scholar to Government was in 1901:—

At Queen's College - - - - - - - -	$17.31
At the Government and Grant-in-Aid Schools under the Inspectorate (about) - - - - - - -	10.00

PART III.

GENERAL REMARKS.

In the first part of this report allusion has been made to the more peculiar difficulties which surround the problem of education in Hong Kong. Now that some account has been given of the influence of events upon education in the Colony, and a sketch of the existing institutions, it will be possible to consider these difficulties more fully.

A number of circumstances are in league to differentiate the problems with which Hong Kong has to deal from those of most, if not all, other British Dependencies. It is an island of nearly 280,000 inhabitants, the vast majority of whom are not sons of the soil, but have been in the last half century attracted to its shores by opportunities of business, fostered by free trade and good laws. This population is composed of Chinese to the number of 268,610, and other nationalities (excluding the army and navy), 9,130.

The disproportion of women to men points at once to the fact that the majority of the 268,000 Chinese are not domiciled in Hong Kong. Their homes are in Canton City, or in numberless towns and villages of the province. Thither they return on their festival days, and hope to return for good when they have amassed sufficient means. And any disturbing cause, such as the plague was in 1901, will send them home by tens of thousands. According to the Harbour Master's Returns, in 1900 there were 695,000 arrivals and 671,000 departures of passengers in river steamers and junks alone. A great proportion of these represent the classes whose business takes them regularly to and fro between Canton and Hong Kong; and it must be admitted that families with children are more firmly anchored than the independent male population. Nevertheless, it is hardly an exaggeration to say that the population of the riverine and sea-towns of the Canton province circulates through Hong Kong.

But if this is so, what becomes of the hopes of those who aspire to raise the standard of education in Hong Kong to a uniform high level? As well hope to raise the standard of education in Charing Cross Hotel! It cannot be too clearly understood how widely this inherent difference separates the education question here from that in India or Ceylon or Jamaica; there, there is a population probably far less intelligent and fond of letters than the Chinese, but one round which a natural ring fence is drawn wherein a training process can be carried on, every generation becoming a little more intelligent than the last.

Or to consider the matter from the pecuniary standpoint, the taxpayer of Hong Kong can hardly be held morally responsible for the children of alien and not over friendly fathers who have elected to make their livelihood here during a year or two. Here, again, no comparison can be made with countries conquered by the sword.

The conclusion is, that except as regards an infinitesimal agricultural population and an inconsiderable number of naturalised British subjects, the Colony is under no moral obligation to supply education free or nearly free. And this applies equally to the mass of Asiatic-Portuguese who have been drawn from Macao by their own interests. The question is one of expediency pure and simple. Answers are required to the following questions: What sum spent on education will be a good investment for the business community of the Colony (Chinese or foreign), that is, the taxpayers? What political advantages can be gained for the Empire by a more extensive course of education? To what extent is the Colony fairly chargeable with the expenses of such extended course of education? The third of these questions lies outside the scope of this report.

As to what sum spent by the taxpayer on education would seem in his eyes to be money well invested, in the first place, he has little interest in the vernacular schools. They keep the children off the streets and out of prison, and so save him from taxation to a certain extent, but the flux of the population prevents, as I have explained, any possibility of great improvement in the intelligence and honesty of the people as a whole. For the same reason, a merchant who is solely alive to his own profits would look askance on votes for reformatories and industrial schools. He would, on the other hand, require intelligent clerks, and would therefore pay willingly for schools which turned out a good stock of these, both Portuguese and Chinese, with a thorough mercantile education. The Chinese clerks should also have a working knowledge of their own written language. He would probably be wise in his generation in objecting to pay for teaching a mere smattering of English, as the necessary minimum of pidgin English can be easily picked up by shop-boys and domestic servants out of school. In other words, he would prefer to an even but low standard, an education which aimed at advancing the more promising pupils.

On the other hand, an imperial policy may demand more of education than this. It may regard the Chinese boys and girls who leave the Hong Kong schools every year as so many pro-English missionaries. And, for my part, I believe that no child can have spent two years in a Government or Missionary school without having acquired a glimmering of respect for English men and methods. But multiplication of schools means addition of taxes. Therefore, when the limit has been reached, further progress in this direction must be made by eliminating the children who attend for a fortnight and stay away for a month, or whose entire school career is limited to a few months. That there are many such is shown above by the overwhelming proportion in the lower Standards as well as by the startling difference between the numbers enrolled and those reckoned by the average attendance. What the process of elimination should be is a new question which can barely be stated here. Something might possibly be done in the direction of superannuating or requiring fees of backward and lazy children, or of granting more scholarships and prizes.

Considering further the education given in schools of Class III., the imperial view looks for more than the local. Besides a supply from which can be drawn clerks and interpreters for the Government Offices, it sees the necessity of creating a raw material to fill the posts of masters in the Government and Grant-in-Aid schools. And taking again the broadest view, it may regard every boy passing out of its schools with a practical knowledge of the geography and history of the world as a potential missionary of the empire—assuming that the British policy desires a strong because enlightened China. By a practical knowledge I mean one that, though wide, need not be very profound—it is more important to know that Great Britain lives on foreign wheat than to be able to name the rivers which flow into the Arctic Ocean. Unfortunately, this truism is not altogether superfluous. So with history. It is painful to find boys of sixteen who can give a complete list of the battles in the Wars of the Roses with dates and results, but who have never heard of Drake and Hawkins, of Cromwell, of the French Revolution—"They do not come within the period."

All secondary education can be justified in the same way, including scholarships enabling the holder to study at an English University. It is simply a question of what the Colony can or cannot afford to pay for, like that of the Military Contribution. Such a scheme has been given a trial, and its failure was described in the first part of this report. Had the examination been limited to sons of Chinese, and had it been clearly understood that whether the scholar on his return set up as a barrister in Hong Kong, or a doctor in Canton, or a merchant in Shanghai, he would equally be performing the service for which he was equipped, there would have been a better chance of success.

This idea of inoculating China with England usually meets with an objection. It is not the objection which is directed against the system that begat the Babu; it is never said that the Chinese are incapable of assimilating our civilisation. It is that the finished article we turn out of our schools is the son of a small merchant, and however advanced his notions may be, he will not be able to approach the governing classes so as to influence them. The reply to this appears to be that in the first place open competitive examination must give the mercantile, and therefore richest class of the community its share of to-morrow's officials; and, secondly, that it is not possible, even in China, for the governing classes long to remain more ignorant than the governed.

These considerations naturally lead up to the crowning difficulty—the question how far the Chinese pupil should be instructed in his own language in combination with ours. That he needs ability to read and write a plain letter in his own language, whether he is in a lawyer's office, or is a compradore, or court interpreter, needs no showing. But a decent education in his own language is thrice necessary if he is to impress his acquired ideas upon his own class. This is universally admitted; and a singular proof is shown by the Straits-born Chinese, who write English instead of Chinese, and have quite lost touch with the mass of their countrymen. Since then the average home-bred Chinese regards his foreign-educated brother much as the ordinary man regards an apostle of phonetic spelling; it is very necessary that to English history and geography a sufficient Chinese education be added, lest withering contempt for what is lacking supplement amused toleration of what is acquired. But admitting this, there remains the difficulty of combining the native and foreign education. The latter should occupy about six years, the former at least four. And it is hard to obtain ten years' attendance from the average school-boy. The first master of Queen's College desired to refuse admittance to all boys unable to qualify in Chinese, and intended that this fundamental knowledge should be kept up if not extended through the school career—an excellent plan, but one that has, unfortunately, been abandoned. Such a procedure would discourage a large number of boys whose sole object is to pick up so little of English as will enable them to earn $25 a month, but it would reduce the total cost of education by the absence of those whose acquirements are of benefit to themselves alone. On the other hand, generous help and encouragement should be given to boys willing and able to master the full course, by a far-reaching scheme of scholarships and prizes.

A problem that is at the present attracting much attention is that of the education of European children. Private schools for them have from time to time arisen, and decayed in time; and with our shifting population it seems that no permanent settlement will ever come from private endeavour. A very few English children do go to Queen's College, but there are the greatest objections to their associating in their most impressionable years with Chinese. The different views of the two nations, perhaps more as regards reticence than morals, forbid them from mixing. But, apart from this, English children cannot suitably be classed together with children who are ignorant of English, and attend school in order to learn the language. The English community is, in my opinion, entitled to ask the Government for an assured means of educating its children in a far country. [See also below Appendix D.]

The last problem which it is necessary to touch is the instruction in Christianity given to unbelievers and the sons and daughters of unbelievers in Grant-in-Aid Schools. So much importance is attached to such questions in India that it cannot pass unmentioned; but it is not a burning question in Hong Kong. Theoretically, as I have endeavoured to show, the Government of Hong Kong is under no moral obligation to supply free learning to the strangers within its gates. The Government, for its own ends, offers an education to all who care to accept it, and for its own ends gladly avails itself of the gratuitous services which are tendered by a company of gentlemen and ladies, whom certain religious communities in Europe subsidise for their own ends. Where the Government desires to bring educated Europeans in contact with the Chinese to Anglicise them, there it finds European enthusiasts ready to hand, whose charges are borne, not by taxpayers of Hong Kong, but by the collection boxes not only of the United Kingdom, but also of France, Italy, and Germany. Practically, in the majority, at any rate, of the Primary Schools, the teachers, knowing that their livelihood depends on their scholars obtaining the grant, have very little time to instruct them in anything outside the grant subjects.

EDWARD A. IRVING,
Inspector of Schools.

April, 1902.

APPENDIX A.

NEW CODE OF REGULATIONS FOR EDUCATIONAL GRANTS-IN-AID. 1893.

For the better Promotion of Education in the Colony, the Government of Hong Kong is prepared to assist schools on the system of grants-in-aid, subject to the following conditions:—

1. Before any grant can be made to a school, the Government must be satisfied that—

(*a*) The school is conducted as a public school.
(*b*) The school is not carried on with a view to private emolument but is under the direction of a manager personally deriving from it no pecuniary advantage whatever.
(*c*) The school premises are healthy, well lighted, drained and ventilated, properly furnished, and contain sufficient internal space for the average attendance.
(*d*) The master is competent.
(*e*) The time devoted to instruction in the subjects of the standards is at least four (not necessarily consecutive) hours daily.
(*f*) The admission and daily attendance of the scholars are carefully registered by or under the supervision of the principal teacher and periodically verified by the manager; also proper discipline is maintained.
(*g*) The organisation is good, and the work conducted in accordance with a proper time-table.

2. The Government will not interfere in any way with—

(*a*) The religious instruction of a school.
(*b*) The hours for such instruction.
(*c*) The appointment of a teacher, provided he is competent.
(*d*) The school books, provided they are sufficient, as regards the instruction which they contain, for the purposes of the standards hereafter to be referred to.
(*e*) The style of handwriting, but a bold round hand is recommended for European writing.
(*f*) The stipulations of this code, without six months' previous notice in the Gazette.

3. Grants will be subject to a cumulative reduction of five per cent. on the whole sum gained by a school, in each case where the Inspector reports defects in—

(*a*) The teaching.
(*b*) The accommodation.
(*c*) The keeping of the school roll.
(*d*) The organisation.
(*e*) The discipline.
(*f*) The books and apparatus.

Due regard in all these cases will be had to circumstances.

4. A school receiving a grant must be—

(*a*) Located where there is a sufficient population requiring a school, and not be removed elsewhere without previous approval of the Government.
(*b*) Open at all times to Government inspection.
(*c*) Represented by a pecuniarily disinterested manager, distinct from the paid teacher, who will periodically verify the school roll, conduct all correspondence with the Government, sign the receipt

for the grant, and furnish all returns which the Government may require.

5. In the case of Chinese schools not under European supervision, the Inspector will be manager, when necessary.

6. The Government will not bind itself to give grants to all schools claiming them under the foregoing conditions, but will be guided by the circumstances of each case, and by the amount of money at its disposal for educational purposes. In all cases where a grant is refused, the reasons for the refusal will be given.

7. The Government will reserve to itself the power to withdraw or reduce grants. In all cases the reasons for the withdrawal or reduction will be given. All grants are subject to a reduction *pro rata* whenever the total sum otherwise payable exceeds the amount voted for the purpose.

8. One-fourth of the total grant made to a school will be handed to the paid teacher as a personal bonus. Paid assistant-teachers share in this payment in proportion to amount of salary received during the year. In the event of a change of paid teachers or assistant-teachers, each will receive his proportion of the sum thus due. If a paid teacher or assistant-teacher is dismissed, his share of the grant will go to the school.

9. A detailed account, with proper vouchers, of the total income and expenditure of each school must be furnished by the manager annually, in the form provided for that purpose.

10. Grants will be made for definite results in the subjects mentioned in the standards hereinafter referred to and no others.

11. These results will be ascertained at the annual examination of the school by the Inspector or by such assistant examiners as the Government may appoint.

12. Assistant examiners will be paid for their assistance.

13. Schools eligible for grants-in-aid will be—
   Class I.—Schools in which a Chinese education is given.
   Class II.—Schools in which a European education is given in the Chinese language.
   Class III.—Schools in which a European education is given in any European language.

14. The basis of examination will be one hundred daily attendances of no less than four hours each at instruction in the subjects of the several standards, provided that the school shall have met not less than two hundred times in the course of the year.

15. Scholars who have satisfied the foregoing condition will be examined in accordance with the following standards, and they may not be withheld from examination without a reasonable excuse. The results of the examination of each scholar will be communicated to the managers.

16. *For Schools in Class I.* (Schools in which a Chinese education is given.)

STANDARD I.

1. Reading.—Two pages of the First Reader used in the school.
2. Repetition.—Two pages of the same book.
3. Writing.—From dictation, ten common characters in the First Dictation Book used in the school.
4. Optional Subject (Arithmetic).—Notation up to 10,000.

Value of a pass in the ordinary subjects of this standard: three dollars; in Arithmetic: half a dollar.

STANDARD II.

1. Reading.—A passage not exceeding fifty characters in the Second Reader used in the school.
2. Repetition.—A short paragraph of the First and Second Readers used in the school.
3. Writing.—From dictation, twenty consecutive characters in the Second Dictation Book used in the school.

4. Optional Subject (Arithmetic).—Notation up to a million and simple addition and subtraction.

Value of a pass in the ordinary subjects of this standard: four dollars; in Arithmetic: seventy-five cents.

STANDARD III.

1. Reading.—A passage not exceeding sixty characters in the Third Reader used in the school.
2. Repetition.—A short paragraph of the First, Second, and Third Readers used in the school.
3. Explanation.—The characters in the passage read.
4. Writing from dictation, forty consecutive characters in the Third Dictation Book used in the school.
5. Optional Subject (Arithmetic).—Multiplication, in addition to the arithmetic of the previous standard.

Value of a pass in the ordinary subjects of this standard: six dollars; in Arithmetic: one dollar.

STANDARD IV.

1. Reading.—A passage not exceeding seventy characters in the Fourth Reader used in the school.
2. Explanation.—Simple phrases in the passage read.
3. Writing.—From memory, a passage not exceeding fifty characters in the book used in the school for that purpose.
4. Composition.—Three antithetical couplets of not more than three characters each (三言對).
5. Geography.—The two hemispheres (general outlines).
6. Optional Subject (Arithmetic).—The simple rules.

Value of a pass in at least four of the ordinary subjects of this standard: seven dollars: in Arithmetic: one dollar and a half.

STANDARD V.

1. Repetition.—A passage not exceeding eighty characters in the Fifth Reader used in the school.
2. Explanation.—In writing, a passage not exceeding twenty characters in the same book.
3. Writing.—From memory, a passage not exceeding sixty characters in the book used in the school for that purpose.
4. Composition.—Three antithetical couplets of not more than five characters each (五言對).
5. Geography.—The Chinese Empire, in addition to the geography of the previous standard.
6. Optional Subject (Arithmetic).—Compound rules (Chinese money), in addition to the arithmetic of the previous standards.

Value of a pass in at least four of the ordinary subjects of this standard: eight dollars; in Arithmetic: two dollars.

STANDARD VI.

1. Repetition.—A passage not exceeding one hundred characters in the Sixth Reader used in the school.
2. Explanation.—In writing, a passage not exceeding thirty characters in the same book.
3. Writing.—From memory, a passage not exceeding fifty characters in the book used in the school for that purpose.
4. Composition.—A simple letter (家信).
5. Geography.—The Canton Province, in addition to the geography of the previous standards.

6. Optional Subject (Arithmetic).—Reduction (Chinese Tables), in addition to the arithmetic of the previous standards.

Value of a pass in at least four of the ordinary subjects of this standard: nine dollars; in Arithmetic: two dollars and a half.

STANDARD VII.

1. Repetition.—A passage not exceeding one hundred characters in the Seventh Reader used in the school.
2. Explanation.—In writing, a passage not exceeding fifty characters in the same book.
3. Writing.—In colloquial or book style, a simple story read out twice by the examiner.
4. Composition.—In polite epistolary style, a letter (家信)
5. Geography.—Drawing a map of any of the continents (the map to include the principal towns, rivers, and mountains of the continent prescribed).
6. History.—In colloquial or book style, answers to questions from the History Book used in the school.
7. Optional Subjects (Arithmetic).—Vulgar fractions, in addition to the arithmetic of the previous standards.

Value of a pass in at least five of the ordinary subjects of this standard: ten dollars; in Arithmetic: three dollars.

NOTE.—In girls' schools, repetition may be substituted for composition in Standard IV., and reading for composition in Standard V.

17. *For Schools in Class II.* (Schools in which a European education is given in the Chinese language.)

STANDARD I.

1. Reading and Repeating.—Two pages of the First Reader used in the school.
2. Writing.—From dictation, ten common characters from the same book.
3. Arithmetic.—Notation and numeration up to 10,000.

Value of a pass in this standard: four dollars.

STANDARD II.

1. Reading and Repeating.—A passage not exceeding fifty characters in the First and Second Readers used in the school.
2. Writing.—From dictation, twenty consecutive characters from the Second Dictation Book used in the school.
3. Arithmetic.—Notation and numeration up to one million, and simple addition and subtraction.

Copy writing (Romanised only) will be taken in this standard, but it will not be counted if the scholar has not passed in two of the other subjects.

Value of a pass in this standard: six dollars.

STANDARD III.

1. Reading.—A passage not exceeding sixty characters in the Third Reader used in the school, with explanation in colloquial Chinese.
2. Writing.—From dictation, forty consecutive characters in the Third Dictation Book used in the school.
3. Arithmetic.—The simple rules.

Copy writing(Romanised only) will be taken in this standard, but it will not be counted if the scholar has not passed in two of the other subjects.

Value of a pass in this standard: eight dollars.

STANDARD IV.

1. Reading.—A passage not exceeding seventy characters in the Fourth Reader used in the school, with explanation in colloquial Chinese.
2. Writing.—From dictation, fifty characters in the Fourth Dictation Book used in the school.
3. Arithmetic.—Compound rules (Chinese money), in addition to the arithmetic of the previous standards.
4. Geography.—The two hemispheres (general outlines).

Copy writing (Romanised only) will be taken in this standard, but it will not be counted if the scholar has not passed in three of the other subjects.

Value of a pass in this standard: nine dollars.

STANDARD V.

1. Reading.—A passage not exceeding eighty characters in the Fifth Reader used in the school, with explanation in colloquial Chinese.
2. Writing.—From memory, a passage not exceeding fifty characters in the book used in the school for the purpose.
3. Arithmetic.—Reduction (Chinese Tables) and simple proportion, in addition to the arithmetic of the previous standards.
4. Geography.—The Chinese Empire, in addition to the geography of the previous standard.
5. History.—The History used in the school for this standard.
6. Optional Subject.—Physical Geography (atmosphere, rivers, and winds).

Copy writing (Romanised only) will be taken in this standard, but it will not be counted if the scholar has not passed in four of the other subjects.

Value of a pass in the ordinary subjects of this standard: ten dollars; in Physical Geography: one dollar.

STANDARD VI.

1. Reading.—A passage not exceeding one hundred characters in the Sixth Reader used in the school, with explanation in colloquial Chinese.
2. Writing.—From memory, writing (in Romanised character or colloquial Chinese) the substance of a short story read out twice by the examiner.
3. Arithmetic.—Compound proportion and vulgar fractions, in addition to the arithmetic of the previous standards.
4. Geography.—The Canton Province, in addition to the geography of the previous standards.
5. History.—The History used in the school for this standard.
6. Optional Subject.—Physical Geography (the oceans, currents, and tides, in addition to the physical geography subjects of the previous standard).

Value of a pass in at least four of the ordinary subjects of this standard: eleven dollars; in Physical Geography: one dollar and a half.

STANDARD VII.

1. Reading.—A passage not exceeding one hundred characters in the Seventh Reader used in the school.
2. Explanation.—In writing (Chinese characters) a paraphrase of a passage, not exceeding thirty characters, in the same book.
3. Composition.—A simple letter (家信) in Chinese characters (colloquial or book style).

4. Arithmetic.—Reduction (of English money) and decimal fractions, in addition to the arithmetic of the previous standards.
5. Geography.—Drawing from memory a map of any of the continents (the map to include the principal rivers, mountains, and cities in the continent prescribed).
6. History.—The History used in the school for this standard.
7. Optional Subject.—Physical Geography (the earth, the moon, and the planetary system).

Value of a pass in at least five of the ordinary subjects of this standard: twelve dollars; in Physical Geography: two dollars.

NOTE.—All the books used, and work submitted, for examination purposes should be in the Chinese character, but in the cases of Copy writing, Arithmetic, Geography, History, and Physical Geography the Romanised system may be used.

18. *For Schools in Class III.* (Schools in which a European education is given in any European language.)

STANDARD I.

1. Reading.—Accurate pronunciation of each word in a passage not exceeding five lines in the First Book used in the school.
2. Writing.—A short sentence from the same book, slowly read once and then dictated in single words.
3. Arithmetic.—Notation and numeration up to 1,000. Simple addition and subtraction of numbers of not more than three figures.

Copy writing will be taken in this standard, but it will not be counted if the scholar has not passed in two of the other subjects.

Value of a pass in this standard: six dollars.

STANDARD II.

1. Reading.—Slow and distinct reading of a passage not exceeding ten lines in the Second Book used in the school.
2. Writing.—A sentence from the same book slowly read once, and then dictated in single words.
3. Arithmetic.—Notation and numeration up to a million, and simple multiplication and division, in addition to the arithmetic of the previous standard.
4. Geography.—Definitions.

Copy writing will be taken in this standard, but it will not be counted if the scholar has not passed in three of the other subjects.

Value of a pass in this standard: eight dollars.

STANDARD III.

1. Reading.—Clear and intelligible reading of a passage not exceeding ten lines in the Third Book used in the school.
2. Writing.—Six lines of ordinary prose from the same book, slowly dictated once by a few words at a time.
3. Arithmetic.—Compound rules (English and Chinese money), in addition to the arithmetic of the previous standards.
4. Grammar.—Ability to distinguish the parts of speech in a short sentence in the Reading Book.
5. Geography.—Orally: the two hemispheres (general outlines), in addition to the geography of the previous standard.

Copy writing will be taken in this standard, but it will not be counted if the scholar has not passed in four of the other subjects.

Value of a pass in this standard: ten dollars.

STANDARD IV.

1. Reading.—Intelligent reading of a prose passage not exceeding fifteen lines in the Fourth Book used in the school.
2. Writing.—Eight lines of ordinary prose from the same book slowly dictated once by a few words at a time.
3. Arithmetic.—Vulgar fractions and reduction of the most ordinary weights and measures, in addition to the arithmetic of the previous standards.
4. Grammar.—Parsing (fully) a simple sentence from the Reading Book.
5. Geography.—Europe, in addition to the geography of the previous standards.

Copy writing will be taken in this standard, but it will not be counted if the scholar has not passed in four of the other subjects.

Value of a pass in this standard: twelve dollars.

STANDARD V.

1. Reading.—Fluent and intelligent reading of a short ordinary paragraph chosen by the examiner from some common book.
2. Writing.—From memory, the substance of a short story read out twice by the examiner. Writing, spelling, and grammar will be taken into account.
3. Arithmetic.—Decimal fractions, simple proportion, simple interest and practice in addition to the arithmetic of the previous standards.
4. Grammar.—Analysis and parsing of a simple sentence.
5. Geography.—Asia and Africa in addition to the geography of the previous standards.

Copy writing will be taken in this standard, but it will not be counted if the scholar has not passed in four of the other subjects.

Value of a pass in this standard: fourteen dollars.

STANDARD VI.

1. Reading.—To read with fluency and expression an ordinary piece of prose or poetry chosen by the examiner.
2. Writing.—A short theme or letter or easy paraphrase. Writing, spelling, and grammar will be taken into account.
3. Arithmetic.—Compound proportion, compound interest, profit and loss, and square root, in addition to the arithmetic of the previous standards.
4. Grammar.—Analysis and parsing of a complex sentence (prose or poetry) chosen by the examiner.
5. Geography.—America and Oceania, and to draw from memory a map of any of these continents, the map to include the principal rivers, mountains, and cities in the continent prescribed.
6. History.—A period of the History used in the school.

Value of a pass in at least five of the subjects of this standard: sixteen dollars.

STANDARD VII.

1. Reading.—To read with intelligence (to be tested by questions), fluency and expression, a passage from a historical drama of Shakespeare, chosen by the Manager.
2. Composition.—A theme, idiom, grammar, spelling and handwriting to be taken into account.
3. Arithmetic.—Cube root, averages, percentages, discount and stocks, in addition to the arithmetic of the previous standards.

4. **Grammar.**—Common prefixes, terminations and derivatives from foreign languages.
5. **Geography.**—Commercial Geography of the British Colonies and Dependencies, and to draw from memory a map of any of the continents of the eastern hemisphere.
6. **Elementary Science.**—Animal and plant life and distribution of plants, animals and races of mankind.
7. **History.**—A period of the History used in the school, in addition to the history of the previous standard.

Value of a pass in at least six of the subjects of this standard: eighteen dollars.

NOTE.—The Arithmetic of girls' schools need not include decimal fractions, square or cube root, discount or stocks.

19. In all cases where copy writing is taken, it may be tested by work to be done in the presence of the examiner, but anyhow, not less than twenty-six hours work must be submitted for inspection.

20. Scholars who are presented under Standards IV., V., VI., or VII., in schools of Class III. may also be examined in the following special subjects, namely: Latin, Greek, German, French, Algebra, Euclid, Mensuration, Trigonometry, Physical Geography, the Natural Sciences, Book-keeping, Drawing and Stenography, provided the subjects are taught in such a way as to graduate the instruction to the different standards. But no scholar may be presented for examination in more than two special subjects in Standards IV., three subjects in Standards V. or VI., and four subjects in Standard VII., and, as a rule, no scholar, after being examined in one special subject, may change it for another before passing in three stages of it.

Value of a pass in each of such cases: one dollar in Standard IV., two dollars in Standard V., three dollars in Standard VI. and four dollars in Standard VII., in addition to the proper value of the respective Standard.

21. Managers of schools, wishing to have scholars examined in any of the special subjects, will receive a graduated scheme for the subjects of their choice on application to the Inspector.

22. No grant will be made for any subject not specified in this code.

23. A capitation grant will be given for every scholar in average attendance, at the rate of one dollar a head in schools in Class III., seventy-five cents a head in schools in Class II. and half a dollar a head in schools in Class I.

24. No scholar will be examined in a lower standard than that under which he has been previously presented, nor in the same standard unless he has failed to pass in two or more subjects.

25. Scholars learning a language which is not their mother tongue will have their intelligence tested by requiring them to explain in their own language the meaning of the passages read.

26. In girls' schools one of the four hours for instruction in the subjects of the several standards may be assigned to Needlework which will have the following values: fair, half a dollar; good, one dollar; very good, one dollar and a half.

27. *Building Grants.*

1. Aid is not granted to build new public schools unless the Government is satisfied—
    (*a*) That there is a sufficient population requiring a school in the vicinity.
    (*b*) That the school is likely to be maintained in efficiency.
2. The grants made by the Government for building, enlarging, improving, or fitting up public schools, are not to exceed one half of the actual cost.
3. The site, plans, estimates, specifications, title, and trust deed, must be previously approved by his Excellency the Governor.

4. The extension of the area of existing school-rooms to receive more scholars, and the addition of teachers' dwellings to existing school-rooms, are treated *pro tanto* as new cases under clause 2.
5. The trustees (or other legal representatives) of the school must state by a declaration of trust to be registered in the Land Office :—
    - (*a*) That the premises are to be used for educational purposes and for no other purpose whatever.
    - (*b*) That the school is to be managed in accordance with the principles of the Grant-in-Aid Code.
    - (*c*) That the school and premises are to be open, at all reasonable times, to educational and sanitary inspection by the Government.
    - (*d*) That, if they should hereafter desire to release themselves from the foregoing obligations, they will, in such case, repay into the Colonial Treasury the whole amount of the building grant.
6. The grant is paid on presentation of a certificate (with balance sheet annexed), by the Building and Managing Committees of the school, setting forth that the building and conveyance are completed and that the money in hand, will, when added to the grant, meet all claims and finally close the account.

28. All correspondence with the Government on subjects connected with this Code must be sent through the Inspector of Schools for the time being.

E. J. Eitel, Ph.D.,
Inspector of Schools.

Hong Kong, 19th August, 1893.

APPLICATION SCHEDULE.

(To be filled up when application is made for a Grant-in-aid.)

1. What is the name of the School?....
2. Is it a Public School? (*a*) ....
3. Is it a Boys', or a Girls', or a Mixed School? ....
4. Where is it situated? ....
5. What are its Dimensions? (*b*)........
6. What is the Average Attendance? (*c*) ....
7. Is the School-work conducted by a Time Table? (*d*) ....
8. Is there a regularly kept School Roll? (*e*) ....
9. What Books are to be used under the several Standards? (*f*) ......
10. What are the School hours? ....
11. What hours (four at least) are to be assigned to instruction in the subjects of the Standards? ....
12. What Holidays are given, and when? ....
13. What is the Manager's name, and has he no pecuniary interest in the school? ....
14. What is the paid Master's name?..
15. How many years' experience as a teacher has he had? ....
16. What Assistants has he, and what are their names? ....
17. What is the salary of the paid Master, and that of each of his Assistants? ....
18. What annual sum is derived from School-fees? ....
19. What annual sum is derived from Donations and Subscriptions?..
20. Has the School any other, and what, means of support? ......
21. What are the various headings and amounts of Expenditure? ......
22. Is there any, and what, Debt connected with the School? ....

Signature of Applicant ....

Date of Application ....

(*a*) A Public School shall mean a school where education is given in the subjects of the Standards, and where no child is refused admittance on other than reasonable grounds.

(*b*) Give the length, breadth, and height of the room or rooms, with the extent of wall-space available for maps.

(*c*) The average attendance is the total number of attendances, marked in the roll within a certain period, divided by the number of days the school has been taught during the same period.

(*d*) Enclose a copy.

(*e*) Enclose a specimen page.

(*f*) Forward a copy of each.

APPENDIX B.

TABLE SHOWING THE NUMBER OF SCHOOLS UNDER THE INSPECTORATE, AND THE TOTAL NUMBER OF SCHOLARS ENROLLED DURING RECENT YEARS. (EXCLUDES QUEEN'S COLLEGE.)

YEARS.	SCHOOLS.							SCHOLARS.											
	Government.		Total.	Grant-in-Aid.		Total.	Grand Total.	Government.		Total.	Grant-in-Aid.			Total.	Grand Total.	Boys.	Girls.	Percentage of Expenditure on Education to Revenue.
	English.	Chinese.		English & Portuguese.	Chinese.			English.	Chinese.		English.	Portuguese.	Chinese.					
1870	0	24	24	—	—	—	24	—	1,302	1,302	—	—	—	—	1,302	1,191	111	1·52
1880	6	29	35	5	23	28	63	211	1,289	1,500	147	252	1,409	1,808	3,308	2,609	699	2·96
1890	7	28	35	15	61	76	111	577	862	1,439	1,055	116	3,485	4,656	6,095	3,771	2,324	2·80
1891	7	28	35	16	65	81	116	623	809	1,432	1,135	184	3,803	5,122	6,554	3,773	2,791	3·26
1892	6	28	34	19	76	95	129	678	882	1,560	,259	186	4,210	5 655	7,215	4,228	2,987	3·29
1893	6	17	23	21	81	102	125	731	613	1 344	,477	186	4,587	6,250	7,594	4,332	3,262	3·22
1894	6	13	19	22	77	99	118	710	572	1,282	,529	201	4,234	5,964	7,246	4,131	3,115	2·07
1895	6	9	15	23	83	106	121	696	412	1,108	,527	209	3,948	5,684	6,792	3,819	2,973	2·37
1896	6	9	15	23	81	104	119	755	380	1,135	,553	244	3,381	5,178	6,313	3,613	2,700	2·52
1897	6	9	15	22	78	100	115	798	467	1,265	,532	193	3,797	5,522	6,787	3,752	3,035	9·18
1898	6	9	15	23	77	100	115	891	554	1,445	,869	190	3,823	5,882	7,327	4,219	3,108	1·66
1899	5	7	12	23	73	96	108	886	558	1,444	2,353	153	3,810	6,316	7,760	4,502	3,258	1·24
1900	5	7	12	23	74	97	109	899	527	1,426	2,248	161	3,646	6,055	7,481	4,389	3,092	1·90

APPENDIX C.

REPORT OF THE COMMITTEE ON EDUCATION.
APRIL, 1902.

[*Part I., Sections* 1–12, *which is devoted to a description of the existing system, is not reproduced here.*]

PART II.

THE CLASSES OF CHILDREN REQUIRING EDUCATION.

13. In the Second Part of the Report the different classes and races of children in the Colony are reviewed, and an endeavour is made to decide how far the Government is responsible for providing them with education. Consideration is next given to the questions, how far and in what respects the education already provided for each class falls short of the provision to which it is morally entitled, or which it is expedient that it should receive.

These opinions have for convenience sake been cast into the form of Resolutions, which are accompanied where necessary by explanatory notes.

14. The Government of Hong Kong may reasonably be expected to provide or assist in providing an education for four classes of children:—

First.—Children of British parentage resident in the Colony.
Second.—Children of Chinese parentage resident in the Colony.
Third.—Children of Portuguese extraction resident in the Colony.
Fourth.—Children of mixed European and Chinese parentage (Eurasians) resident in the Colony.

The case of Parsees and other Indian British subjects, of whom there are a considerable number in the Colony, has been disregarded. Probably some settlement of their case will have to be made before long, such as the establishment of a small school for their use. No definite recommendations are made on this point, which does not appear to be of instant importance.

Among the classes and races who can hardly expect the Hong Kong Government to defray the cost of their English studies are French and American subjects from Annam and the Philippines.

The Portuguese from Macao may seem to present a parallel case, but a distinction can be drawn. It is the duty of the Government not to abandon a large section of its subjects, while on the other hand it is quite impossible to distinguish between the Portuguese who are domiciled in Hong Kong and Macao.

15. Further, in Imperial interests it is desirable to offer instruction in the English Language and Western Knowledge to all young Chinese who are willing to study them, even though they are not residents of the Colony: provided that the instruction can be furnished at a reasonable cost.

The majority of the 900 boys at Queen's College belong to this class. After having studied Chinese in their own schools on the mainland, they are attracted to the Colony by the facilities it gives for the study of English. No distinction is made between them and the sons of Chinese residents of Hong Kong, and it is recommended that this policy remain unaltered. The additional expense to the Colony is trifling, and the gain to British interests in China by the spread of English and of friendly sentiments towards our Empire should well repay the cost.

CHILDREN OF BRITISH PARENTAGE.

16. It is essential that the children of British parentage be educated by themselves, and not side by side with children of other nationalities or races.

This opinion is mainly based on two reasons: first, because the education of the British children is retarded by the inevitably slower progress of their class-mates, to whom English is a foreign language; secondly, because they have to consort during their most impressionable years with the offspring of alien beliefs and other ethical standards.

17. There is no public school in the Colony reserved for the children of British parentage alone. It is recommended that steps be taken to remedy this state of affairs.

The principle here involved has already been approved. [See Appendix D.]

CHILDREN OF CHINESE PARENTAGE.

18. The Chinese who attend schools under Government control fall into two classes, namely, those who attend the Anglo-Chinese Schools, and those who attend the Vernacular Schools.

It has already been pointed out that the same children seldom attend first one class of these schools and then the other. The gratuitous education given in the Vernacular Schools makes them attractive chiefly to the poorer classes, who are unlikely to prolong their children's education; while the students who attend the Anglo-Chinese Schools, where fees are charged, have usually first acquired their Chinese education on the mainland, or in Private Schools in the Colony.

It should be the policy of the Government to influence the education of Chinese children from their early years, but little can be done whilst the Vernacular Schools remain what they are.

ANGLO-CHINESE SCHOOLS.

19. In the Anglo-Chinese Schools instruction in the English Language is of course essential; it is to give this instruction that the schools were founded, and to obtain it that they are attended.

It is essential that Western Knowledge should be a compulsory subject in every Standard.

It is essential that the students should possess on entering a sufficient knowledge of the Chinese Written Language, which knowledge should be maintained and improved during the school course.

The Committee are fully alive to the extreme importance of spreading the English Language among the Chinese; but they maintain that the spread of Western Knowledge is no less essential. Their opinion that a knowledge of English has not always proved sufficient in itself to ensure a feeling of good-will towards the Empire, is supported by the authority of Lord CROMER, who writes in his Report upon Egypt for 1900, page 51:—"The Egyptians, as a rule, think that they will have a better chance of obtaining Government employment if they know English than if they are ignorant of that language. Within certain limits, they are probably right. The English, on the other hand, provided they are really acquainted with Egyptian circumstances and requirements, regard the matter wholly from an educational point of view. * * * They wish to confine the study of foreign languages, whether English or French, to what is really necessary and useful to the Egyptians themselves. They are not led away by the superficial, and, in my opinion, generally erroneous view, that the study of French or English necessarily connotes the creation of French or English political proclivities." It is highly desirable that a fair exposition of our policy in the East, and of China's relations with the other Powers, should be presented to every

Chinese scholar; but these ideas can be conveyed in the Chinese language no less well than in English.

The argument that Chinese should learn English to the exclusion of their own Written Language is often heard, but it will not bear serious consideration. No Chinese, however learned in English and Western Knowledge, can hope to be of influence with his countrymen, nor can he indeed communicate with them, if ignorant of the written character which binds the Chinese Empire together.

Too much besides has been made of the time which must be spent on the study of the Chinese Written Language; for a Chinese to learn to write clearly and intelligibly, and to read plain prose is no such immense undertaking. And it is quite possible that existing difficulties will some day be lessened after the methods which have approved themselves to the natural mentors of China—the Japanese.

20. The Anglo-Chinese Schools as at present constituted are defective in all three essentials.

As regards English, in colloquial, composition, and intelligent reading alike, the results attained are not commensurate with the time devoted to the study.

Western Knowledge is taught unsystematically and disjointedly, and moreover is not taught at all in the lower Standards.

The knowledge of the Chinese Written Language, insufficient as it is, which the students possess on entering the Anglo-Chinese Schools, is not made use of as it should be to aid them in acquiring English and Western Knowledge, nor is any attempt made to train them to utilise it as a medium of expression.

21. The following remedies are suggested:

(a.) English should be taught with a view to its practical use, less attention should be paid to grammatical forms, and more to composition.

(b.) Western Knowledge should be taught systematically in all Standards, and it should be taught in Chinese until the students have acquired so good an understanding of English as to enable them easily to receive instruction in English.

Under the present Code the scholars in Anglo-Chinese Grant Schools are supposed to receive instruction in all subjects through the medium of English, from the lowest Standards upwards. How it could ever have been thought possible to explain arithmetic or geography in English to boys who know no English, is not clear. As a matter of fact the masters have ignored this condition systematically, throwing themselves on the reasonableness of the Inspector of Schools. In Queen's College and the Anglo-Chinese District Schools, Chinese has always been the actual medium of instruction.

It is certain that the boys' knowledge of English will not suffer by the abolition of this Formula.

(c.) Before entering these Schools, students should be required to shew that they possess a useful knowledge of the Chinese Written Language.

The practical steps that should be taken to secure this are explained in Sections 38a, 43, and 51.

(d.) Constant translation from English into Chinese and from Chinese into English, both oral and in writing, should be insisted upon.

(e.) English masters should know Chinese, both for the purpose of teaching and also to enable them to supervise the work of the Chinese masters.

This knowledge need not always be very profound. If the English

master were in a position to see that the Chinese master was properly carrying out his duties, an important point would be gained.

22. It is further recommended that inducements should be held out to students to prolong their studies in the Anglo-Chinese Schools, and the following expedients are suggested:—

(a.) That foundation scholarships be offered giving free education in these schools.

(b.) That certificates should be given by the Government to students passing a Government examination.

The principle involved in (*a*) is that of the Despatch of 1854 [by the Government of India], which laid down the lines on which education in India was to proceed. It directs that "the best pupils of the inferior schools should be provided for by means of scholarships in schools of a higher order, so that superior talent in every class may receive that encouragement and development which it deserves."

Foundation scholarships have hitherto been granted from the Anglo-Chinese District Schools into Queen's College. The principle might be extended by offering scholarships from the Vernacular Schools into any Anglo-Chinese District or Grant School at the option of the holder. Opportunities of getting to the front should be given to the clever and ambitious children of poor parents. With the shifting and very ignorant population of Hong Kong, the most that can be done is to pick out and encourage all promising material, and so contrive things that the ablest men of the next generation shall be on our side.

The Government examination suggested in (*b*) should be designed to take the place of the Oxford Local examination, to which schoolmasters and the public generally appear to attach somewhat too much importance. What is required in Hong Kong is an examination that will test the ordinary work of a school, and not one the preparation for which entails special tuition; one suited to local educational conditions and not designed to prove the attainments of English boys educated in England.

VERNACULAR SCHOOLS.

23. In the Vernacular Schools instruction in the Chinese Written Language is essential.

It is essential that Western Knowledge should be a compulsory subject in every Standard.

The argument which was used to defend instruction in the Chinese Written Language in the Anglo-Chinese Schools, justifies also the existence of Vernacular Schools.

In Vernacular Schools it will not be possible for the bulk of the scholars to acquire any practical acquaintance with Western Knowledge and with the Chinese Written Language, and also with English (written or spoken) as well. Very important as the study of English is, Western Knowledge is still more so; and where the two studies cannot be conducted at the same time, Western Knowledge must take precedence.

24. The Vernacular Schools as at present constituted are defective in both essentials. Western Knowledge is arranged to begin in the fourth year of study, but nine-tenths of the scholars leave school after three years or less; consequently to them it is never taught at all. As for the instruction in the Chinese Written Language, it is given too much with the object of memorising the Classics, and too little with the idea of teaching the children to read and write. Explanation of what they read is not given till the fourth year, so that again nine-tenths of the children derive no practical benefit from their study.

25. The following remedies are suggested:—

(a.) That Western Knowledge be carefully taught from the lowest class upwards.

(b.) That the Chinese Written Language be taught on more practical lines.

As regards (*b.*) two main points have to be borne in mind; the average period of study in the Vernacular Schools is three years or less, while the principal object to be attained is not the study of the ancient classical literature but to learn to read and write simple prose. It is necessary that the meaning of the characters should be taught from the outset, and that the commoner characters should be selected and taught first. If this were done, a child whose education was cut short after two or three years would have learnt little, but that little would be of use, not resembling as at present a cypher without a key.

There is no reason why this practical instruction should not be based on the Confucian and Mencian Classics, while to banish these would be an unnecessary challenge to the fundamental principles of Chinese social life.

26. It is further recommended that inducements be held out to children to prolong their studies in the Vernacular Schools, and the following expedients are suggested:—

(a.) To permit the teaching of English as a special subject in the higher Standards.

(b.) To offer scholarships from the higher Standards of the Vernacular Schools into the Anglo-Chinese Schools.

The principle that underlies these recommendations is to use the eagerness of the Chinese to learn English as an inducement to them to submit themselves longer to educational influences. The instruction in English given to the highest Standards of the Vernacular Schools will, it is hoped, benefit children who cannot afford to continue their education in the Anglo-Chinese Schools.

CHILDREN OF PORTUGUESE EXTRACTION.

27. There are two classes of schools in the Colony, both under Roman Catholic management, which provide an education mainly intended for the Portuguese, namely, (*a*) those in which English, and (*b*) those in which Portuguese is the medium of instruction.

The first class includes St. Joseph's, where Portuguese scholars predominate, though there is a tendency to admit too many Chinese; the latter not only fail to get the education best suited to their needs (as described above) but also keep back their European classmates, by reason of the greater difficulties which a European language and European ideas present to them. Neither should Annamese and Filipinos be allowed to predominate in a school primarily intended for the children of Hong Kong.

PORTUGUESE VERNACULAR SCHOOLS.

28. It is unnecessary for the Government to foster the study of the Portuguese language, and it is recommended that the support given to these schools be withdrawn.

There are four of these schools. At the last examination 75 children (mostly girls) were presented, nearly all of whom were in the lower Standards. Many scholars make use of these schools merely as preparatory schools, completing their education in the English Schools, where they are hampered by their ignorance of English and forget, for want of practice, the Portuguese they have acquired.

CHILDREN OF MIXED PARENTAGE (EURASIANS).

29. The existing English and Anglo-Chinese Schools are sufficient to meet the needs of Eurasians, who can as heretofore choose which class of school they prefer to attend.

Queen's College is open to all Eurasian boys, and will continue open to those who elect to be educated as Chinese. The Diocesan School and Orphanage is largely attended by Eurasians; so also is St. Joseph's. The Belilios Public School and the Diocesan School for Girls were founded for the special benefit of Eurasian girls.

FEMALE EDUCATION.

30. The education of girls in the Colony should follow the lines indicated for boys as a general rule.

GIRLS OF BRITISH PARENTAGE.

31. The education of girls of British parentage is as defective as their brothers' and for the same reasons.

GIRLS OF CHINESE PARENTAGE.

ANGLO-CHINESE GIRLS' SCHOOLS.

32. There is no present need for the creation of Anglo-Chinese Schools for girls. The High School for Girls will satisfy any existing demand for a more advanced education in English. (Sections 63-65 and Appendix D).

It must not be forgotten that the large attendance at Queen's College and the other Anglo-Chinese Boys' Schools is due to a desire to acquire English for business purposes. This stimulus is absent in the case of girls.

VERNACULAR GIRLS' SCHOOLS.

33. They should be conducted on the same general lines as the Vernacular Schools for boys. At the same time it is a matter of some delicacy to impose stringent conditions upon the education of girls whose parents regard that education as somewhat of an extravagance, and who might be easily inclined to withdraw their daughters from school. The following passage from a recent Report by the Inspector of Schools commends itself to the judgment of the Committee:—

> "To find themselves amenable to education must be an invaluable lesson to the Chinese girls and a wholesome one to their parents and brothers, so that whether that which they learn is worth learning or not, it is a distinct advantage that they and their men-folk are alike convinced of their capacity for intellectual exercise. The self-approbation of your male Chinese requires no such stimulus."

The time is ripe to put increased pressure on the schoolboys; but in the case of the schoolgirls it can hardly be said to be so. It is therefore necessary for the time being to make distinctions in the treatment of the two classes of children.

PORTUGUESE AND EURASIAN GIRLS.

34. These classes are provided for by the Roman Catholic Convents on the one hand, and the Diocesan School for Girls and the Belilios Public School on the other. The last-named is attended by a considerable number of Chinese, but the restriction upon the admission of Chinese, which is recommended in English Boys' Schools, is at present unnecessary.

PART III.

RECOMMENDATIONS FOR THE IMPROVEMENT OF EXISTING SCHOOLS.

35. In the first part of the Report a description has been given of the various systems of schools under Government control, and incidentally

some of their weak points have been exposed. In the second part the different classes of children in the Colony have been enumerated; inquiry has been made how far their wants are at present supplied, and the general lines have been indicated on which further improvements should be effected.

In the third part the existing schools are considered in detail in the light of the principles determined in Part II.; and where they are found wanting, definite suggestions are made to remedy their shortcomings.

QUEEN'S COLLEGE.

36. It is recommended that Queen's College revert to the purpose for which it was originally intended, and supply an education to Chinese only.

The only scholars on whom the exclusion of non-Chinese might inflict a hardship are the Indians. Until, therefore, provision for them has been made, as contemplated in Section 14, this recommendation can hardly be carried out. Meantime the school, numbering nearly 1,000 boys, and combining the functions of an English and of an Anglo-Chinese School, is attempting more than it can perform.

The abolition of the non-Chinese classes can be effected at once, and will not inflict any serious hardship on the scholars, a large proportion of whom know Chinese. Until they reached the Upper School these boys received their education side by side with Chinese boys, and it is fairer that they should continue to do so while they remain in the school than that they should monopolise the services of two English masters as they do at present.

The following criticisms and recommendations apply to the Chinese classes only.

37. As in the other Anglo-Chinese Schools, the knowledge of English acquired at Queen's College does not appear satisfactory, considering the time spent upon it; Western Knowledge seems taught without sufficient regard to the local point of view; and the knowledge of the Chinese Written Language possessed by the scholars is very imperfect.

To verify these conclusions the Committee made use of the following tests. An examination was held of the twenty top boys, who were required (*a*) to translate about 150 words of simple English narrative into Chinese, (*b*) to write an essay in English of about 250 words, (*c*) to translate about 250 words of simple Chinese narrative into English. No great accuracy in translation was expected; and in the essay the matter was regarded as of no importance, so long as it was germane to the subject. Out of the twenty boys only two could be classed as good, while two others did fairly. The rest were bad, and the work done by many of them was quite worthless.

It is not probable that even these results could be equalled by Chinese school boys elsewhere in the Colony. The Committee feel it is their duty to put these significant facts plainly before the Government.

As regards Western Knowledge, too much time is spent over the acquisition of dry facts relating to early and mediæval English History, and of the Geography of countries which are only remotely connected with the Far East. Nor is it made sufficiently clear that the past and present condition of other countries have had and still exercise an important influence on the Chinese life of to-day.

38. As regards the teaching of the Chinese Written Language the following more detailed recommendations are submitted:—

(a.) That an entrance Examination be held each term, the test for admission being ability to write an ordinary narrative intelligently, and to read and understand the news of a column in a Chinese newspaper.

The time spent by the average Chinese boy prior to his admission into Queen's College should, if directed to more practical purpose, enable him easily to pass the test examination. The desire to enter Queen's College is so strong and the demand for admission so great, that the proposed examination may reasonably be expected to influence the course of study in the Private Schools of the Colony and on the Mainland.

(b.) That translation from English into Chinese and vice versâ be seriously studied under competent teachers in all the classes.

In order that this may be done to any good purpose it will be necessary to engage Chinese composition masters, the present Chinese masters being as a class incompetent to teach their written language. This division of duties is a temporary necessity. Good Chinese scholars who know no English are plentiful. Chinese who combine a competent knowledge of English and their own language are hardly to be found.

39. As regards the organisation of the school the following recommendations are submitted:—

(a.) The duties of the Staff should be so re-arranged, that every Division of every Class may receive instruction in English from an English master for not less than one and a half hours a day.

The assumption that Chinese masters of the quality at present obtainable are competent to teach the beginnings of English is unwarranted, and results in stock mispronunciations and mistakes of idiom being handed down from generation to generation. The preparatory and lower schools are at present taught English almost entirely by Chinese masters, some of whom are pupil teachers from the upper classes.

(b.) The English masters should each be in charge of a Class: the Divisions of Classes should be each under a Chinese master subordinate to the English class master.

No class master should be in charge of more than three Divisions, and no Division should contain more than fifty scholars reckoning by the average attendance.

Thus every unit of fifty scholars would receive not less than one and a half hour's instruction daily from an Englishman, and would for the rest of the school time be under a Chinese division master, subordinate to the English class master.

(c.) The salaries of the Chinese Staff are inadequate and should be increased.

The present scale of pay gives $1,138 a year to the first assistant master; $898 to the second assistant master; and so in a descending scale to the tenth, who receives $328. These rates are not sufficient to attract suitable men, even with the present modest requirements, much less masters capable of teaching translation from and into Chinese.

If at any future time it shall become possible to find Chinese masters competent to teach the Chinese written language and English subjects without the assistance and supervision of an English class master, large reductions in the cost of the staff will become possible. Such masters would be well worth the salaries now given to first-class translators in the Colony, viz., $1,500 to $2,400 a year. Meanwhile the rate of pay of the division masters should be increased to the standard which experience has shown to be necessary in other Government Departments.

(d.) Pupil Teachers should be organised under a practical system. They should receive instruction from a qualified Normal Master.

The present "pupil teachers" are pupil teachers in name only. They should be bound for a term of years, and receive instruction daily, out of school hours, both in general subjects and in the science of teaching.

(e.) Subjects like Algebra, Euclid, the more advanced parts of Arithmetic, Mensuration, and Book-keeping, which are taught more as a mental exercise than for practical purposes, should not be taught to boys who have not attained to a thorough knowledge of English. Western Knowledge on the other hand should be taught from the lowest Class upwards.

Theoretically, no doubt, and if properly taught, these subjects are an excellent mental training; but, as a matter of fact, Chinese boys, with their strong bias towards memorising, learn these subjects by rote or by formula more often than otherwise.

When English is once thoroughly mastered, there is access to the whole of the culture of Europe, and no need for mental gymnastics.

(f.) Promotion from Class to Class should be slower, more regular, and dependent on no considerations other than the ability of the students promoted.

In Queen's College the numbers in attendance fluctuate largely, and there is an unfortunate tendency to fill up the gaps thus caused in the higher classes by making promotions solely or chiefly to this end.

If, through natural causes, the numbers in the higher classes become reduced, it is better that they should remain so, and that the revenue of the school should fall, than that boys should be pressed forward before the natural time of their promotion.

DISTRICT SCHOOLS.

40. The Anglo-Chinese District Schools, which should be conducted generally on the lines prescribed in Part II., may be expected to relieve the overcrowding at Queen's College, as well as to provide a somewhat less advanced education at a lower cost.

41. The Vernacular District Schools have for long been treated as if there were no natural connection between them and the Anglo-Chinese Schools, even when the two were held under the same roof. In view of this, the following recommendation is made:—

Vernacular District Schools should be established in connection with Anglo-Chinese District Schools, and linked to them; and opportunities should be given by scholarships or otherwise, enabling the more intelligent of the boys after passing through the Vernacular Schools to continue their education in the Anglo-Chinese Schools attached.

One advantage to be gained by linking these classes of schools is, that so it will be possible to employ Chinese composition masters to teach the Chinese language in both. Their presumable lack of Western Knowledge will matter little, as instruction in that branch can be given in both schools by the English-teaching Chinese masters.

Another advantage of the "linked system" is that continuity of education is assured.

42. The salaries of the English-teaching Chinese masters are inadequate. They should be made equal to those proposed for the Chinese masters at Queen's College.

43. Boys desirous of entering the Anglo-Chinese Schools from Private Schools must pass the Examination laid down in Section 38a.

Boys who have previously passed the Fifth Standard at a Vernacular District or Grant School might be excused this entrance examination.

44. English masters should be engaged to give instruction in English and Western Knowledge in the Anglo-Chinese Schools; it should also be their duty to supervise the work of the Chinese masters.

Great importance is attached to this recommendation. It is at present impossible to find the required number of Chinese masters capable of teaching Western Knowledge or English, or even translation to and from Chinese, in a satisfactory manner without constant supervision.

The proportion between the numbers of masters (both English and Chinese) and scholars should be those recommended for the Anglo-Chinese Grant Schools below.

GRANT SCHOOLS.

45. Assistance under the Code is at present refused to Private Schools, *i.e.*, schools where admission is restricted, and to schools which are carried on with a view to private emolument—Adventure Schools.

The propriety of aiding schools where the admission is restricted was recognised by the Government when it consented to establish the British School and to assist the Chinese High School [see Appendix D].

The ruling against Adventure Schools, such as many of the Vernacular Schools are, has in practice never been enforced, and there appears to be no reason why it should be, so long as they are efficient and meet a real want.

It is therefore recommended that Private Schools and Adventure Schools shall not as such be excluded from the benefits of the Code.

46. Grants should be made to three classes of schools:—

1. **English Schools, giving an education to Europeans and other non-Chinese.**
2. **Anglo-Chinese Schools.**
3. **Vernacular Schools.**

Under the present Code the first two classes are amalgamated, with unfortunate results. The principle that European children should not be hampered by Chinese class-mates was laid down in Part II., when the needs of British and Portuguese children were considered. The existing Grant Schools where English is taught will have to elect whether they will become English Grant Schools or Anglo-Chinese Grant Schools. As a matter of fact, all the existing schools fall naturally into one or other category, except the Diocesan Boy School, where in 1900 there were 80 Europeans and Eurasians and 106 Chinese. Two courses remain open to this school, to refuse admittance to one or other class of boys, or to form an English side and an Anglo-Chinese side, each properly equipped.

A somewhat meaningless division is made of the Vernacular Schools into schools in which a " Chinese education " or a " European education " is given in the Chinese language. This classification is ignored throughout the Report.

ENGLISH GRANT SCHOOLS.

47. The following suggestions are made for their improvement:—

(1.) The proportion of teachers to scholars should not be less than one to forty, reckoning by the average attendance.

(2.) The proportion of Chinese scholars to non-Chinese should not exceed ten per cent. reckoning by the average attendance.

(3.) The great importance of physical training should be recognised.

48. The maximum Grant obtainable should be $18 for each scholar, reckoning by the average attendance.

The Grant earned last year in this class of schools amounted on an average to $8.22 reckoning by the average attendance. The present Grant was fixed at a time when the gold value of the dollar was far higher than it is at present, and its purchasing power far greater ; and the Committee feel that it is hopeless to expect Managers to incur further expenditure, by engaging more teachers and generally by improving the efficiency of their schools, on the present inadequate remuneration.

It is intended that the Grant of $18 shall include all separate Grants, and that it shall be possible only for schools of the highest efficiency to earn it.

ANGLO-CHINESE GRANT SCHOOLS.

49. The services of an English master should be secured for every Anglo-Chinese School in the following manner:—

No school should be considered efficient unless instruction is given and supervision exercised by a qualified English master for one and a half hours daily for every fifty boys in average attendance. The English master should speak and read Chinese.

The results obtained by these schools as a class have been hitherto so unsatisfactory because of the want of English masters. The English language and Western Knowledge cannot be taught satisfactorily here any more than in Queen's College or the District Schools by Chinese alone.

Under the system proposed a school of 150 boys, or two schools of seventy or eighty boys each, would fully occupy the time of one English master. He should himself teach English, and should superintend and direct the instruction given by the Chinese masters.

Under present conditions, it is not practicable to insist upon the English masters knowing Chinese. But the Committee recommend that no school where the requisite number of masters are without this knowledge should be considered as qualified to earn the maximum Grant.

It has been represented to the Committee that if this policy is carried out it will lead to the withdrawal of some of the existing Anglo-Chinese Grant Schools from their connection with the Government. Though it is highly desirable that all these schools should conform to the suggestions above indicated and increase their efficiency, still it is better that they should withdraw, than that they should continue inefficient and at the same time be in receipt of a Grant. So far as these schools are Preparatory Schools, attended by boys who are anxious to obtain a good knowledge of English, the Committee are emphatically of the opinion that supervision by English masters is necessary.

But, as a matter of fact, these schools principally serve the purposes of boys who wish to learn just enough English to fit them to be servants or shopmen ; and in so far as they are doing useful work which cannot conveniently be carried on by other existing institutions in the Colony, they deserve Government assistance. This assistance they should continue to receive in the meantime, but not on such a scale as will enable them to enter into unfair competition with efficient private schools, or to induce boys by the offer of tuition at nominal fees to waste their time by learning a smattering of English, which will be of no use to them in after life.

To meet this state of affairs the following recommendations are made :—

(*i.*) *A limited number of Elementary Anglo-Chinese Schools under Chinese teachers should be assisted by the Government.*

(*ii.*) *A Grant of $6 for every scholar in average attendance should be given them.*

(*iii.*) *No Grant should be given for tuition above the Third Standard.*

(*iv.*) *There is no need at present of any increase in the amount of money set apart for this class of school ; and as soon as the number of English Classes in the Vernacular Schools (see Section 26) is sufficient, and the success of that experiment assured, it is recommended that the Government should then consider the advisability of withdrawing the Grant altogether from these Elementary Anglo-Chinese Schools.*

50. Besides the English master, Chinese masters should be engaged in not less a proportion than one to every fifty boys in average attendance.

51. Boys desirous of entering these schools from Private Schools must pass the examination laid down in Section 38a.

Boys who have previously passed the Fifth Standard at a Vernacular District or Grant School might be excused this entrance examination.

52. The maximum Grant obtainable should be $18 for every scholar, reckoning by the average attendance.

The Grant earned last year in these schools amounted on an average to $6.48 reckoning by the average attendance.

Of the existing schools none have higher standards than the Fourth. with the exception of the Roman Catholic Cathedral School, which takes scholars up to the Fifth. In fixing the Grant it is assumed that it will be paid in full only to schools where a fair proportion of boys are in the highest Standards. The increased expenditure caused by the engagement of English masters and of better qualified Chinese masters fully justifies the proposed increase in the Grant.

VERNACULAR GRANT SCHOOLS.

53. The Vernacular Grant Schools for boys are not at all in a satisfactory condition; nor is any very material improvement likely to take place, until more thorough supervision can be given them by the Managers. It is not, however, proposed to disestablish them; they should be retained as a framework on which to build an improved system. All that can profitably be attempted for the present is to weed out some of the less competent masters.

54. The maximum Grant obtainable should be $7 for each Scholar, reckoning by average attendance.

This is the same Grant as can be earned under the present Code by a school in which a fair proportion of the children are in the Upper Standards. No increase is needed, since the additional revenue gained by charging appropriate fees will, it is hoped, be sufficient to attract a superior class of master. (See Part V., Fees.)

GRANTS IN AID OF RENT.

55. A Grant equal to two-thirds of the rent paid should be made to schools occupying leased premises.

The present Grant in aid of rent is 30 per cent. of the rent of the school quarters. It was authorised only two years ago and has been of service, but has proved inadequate to redress the disadvantage incident to schools in densely populated districts.

BUILDING GRANTS.

56. The instability of Grant Schools, especially the Vernacular Schools, arises from their being too often housed in premises leased from month to month. No increase in the Grant in aid of rent will remedy this state of affairs. But Managers have no encouragement to erect permanent school-buildings unless they can feel assured of liberal assistance from the Government. The provisions of the Code (Section 27) governing Building Grants appear to be satisfactory, but the sum now voted for this purpose ($3,000 for three years) is insufficient.

THE CODE.

57. It is not the purpose of the Committee to draw up a new Code, but only to indicate what its general character should be.

The existing Code is based on the first local Code of 1872, and is now out of date. Its principal shortcomings are enumerated below, the references being to the sections of the Code.

Section 1*a and b.*—As stated above, these restrictions that schools shall be public and not carried on with a view to private emolument, are unnecessary.

Section 2*c.*—In view of the greater efficiency now required from masters, more especially from those of Anglo-Chinese and Vernacular Schools, great care should be taken by the Education Department that none but fully qualified men obtain appointments.

Section 3.—It will be more convenient to adopt an opposite principle, and instead of making a reduction from the maximum Grant the exception, to limit the maximum Grant to cases of exceptional efficiency.

Section 8.—The payment of a portion of a Grant directly to the teacher should be discontinued.

Sections 10 *and* 11.—The system of payment by the result of an individual examination of each scholar should be discontinued. It is recommended that the system in vogue at home be introduced, and that the Grant shall not directly depend on the success or failure of any individual scholar.

One effect of the present system is to strengthen the hands of the parents and weaken those of the teachers. This is especially true of the Chinese Adventure Schools. The teacher is in the unpleasant position of having his year's remuneration dependent on the goodwill of the scholars, whether they choose or do not choose to present themselves on the day of examination.

Another effect of the system is that the best Grant is earned by the master who, having brought his best pupils up to the passing point, leaves them there, and devotes himself exclusively to the stupid and backward. He has no inducement to teach more than the minimum imposed by the Code.

Section 13.—Schools eligible to earn Grants should be—

1. English Schools.
2. Anglo-Chinese Schools.
3. Vernacular Schools.

Section 14.—The basis of examination should be as now—a hundred attendances. But it should be made impossible for a school to obtain a full year's Grant for a scholar who has entered within four or five months of the end of the year, as happens frequently under the present system.

Section 16.—The course of instruction for Vernacular Schools requires complete revision. The following points are important:—

(*a*) Mental Arithmetic and the Multiplication Table should be taught.
(*b*) The explanation of Chinese characters should keep pace with the reading of them.
(*c*) The History first taught should be that of China, viewed in its relation to other countries. The Geography should be political and commercial rather than physical.
(*d*) The only special subjects taught should be (1) English in the Sixth and Seventh Standards, and (2) Needlework in the Girls' Schools as at present.

Section 18.—In the Anglo-Chinese Schools, it will probably be found possible to teach Algebra (or Euclid) and Physical Geography (or Elementary Natural Philosophy), but in the two highest Standards only. They should form part of the ordinary course.

It is impossible to formulate one course of study for English Schools and Anglo-Chinese Schools alike. In the case of the English Schools advantage should be taken of the latest experience gained at home.

PART IV.

ADDITIONS NEEDED TO COMPLETE THE EDUCATIONAL SYSTEM.

58. In the preceding parts of the Report the existing educational institutions have been described (Part I.); the needs of the children of the

Colony have been enumerated (Part II.); and improvements have been suggested, with the purpose of adapting these educational institutions to these needs (Part III.).

The present system of education however is in want, not of amendment merely, but of enlargement as well. In the Colony, the British population has hitherto had no distinct part in the system of education, such as its numerical and intrinsic importance entitles it to. There is a very decided demand among the Chinese for a better education than can be obtained at present. A third direction in which the educational system requires extension is among the inhabitants of the New Territory.

BRITISH SCHOOLS.

59. A recognition has already been made of the desirability of taking steps to prevent the children of British parents born in the Colony from growing up uneducated, or at best educated in undesirable surroundings. [See Appendix D.]

It is not desirable to lay down hard and fast rules for the conduct of the British Schools until experience has been gained in working them. But the following suggestions are made.

60. One school should be established in Victoria and one at Kowloon.

In the city of Victoria, the central position of the Belilios Reformatory with regard to the Naval Yard, the East Point Sugar Refineries and Quarry Bay indicates the building as very suitable for the British School, if it can be adapted to this purpose. It is true that children from West Point will have a long distance to go, but this is inevitable for some scholars wherever the school is placed. The proposed electric tramway will minimise this inconvenience, which arises from the straggling nature of the city.

It has already been decided by the Government to limit the attendance at the Kowloon British School to children of British parentage. In this way the Kowloon population is well provided for.

61. A boarding-house should if possible be established in connection with the Victoria British School.

This provision will enable a number of parents to make use of the school who otherwise would have to seek another home for their children. It is likely that it will encourage the residents of Canton and other Treaty Ports to send their children to Hong Kong for their education.

62. All boys of sufficient age should be required to join a Cadet Corps, if the Military Authorities can arrange to form one.

A HIGH SCHOOL FOR CHINESE.

63. General sanction has been obtained for the formation of such a school. [See Appendix D.] But hitherto no decision has been arrived at among the leading Chinese as to the precise form which it should take.

The following points appear essential, if the school is to be of such a nature as to merit a place among the schools controlled by Government.

64. The school should be open to all Chinese of respectable antecedents and connections.

65. The fees should be fixed on a high scale.

This provision is essential in order that the cost of the staff and other charges should, in so far as it exceeds that of the other Anglo-Chinese Schools, fall on the scholars and not on the ratepayers.

THE NEW TERRITORY.

66. In considering what education should be provided for the New Territory, due regard must be paid to its financial position, which is that

of a debtor to the Colony, with no immediate prospect of freedom from the obligation. The lack of good communications in this barren and mountainous country must also be taken into consideration, as well as the poverty of its inhabitants.

Despite all drawbacks, over 4,000 out of a total of 17,500 male children under sixteen years of age are in attendance at private schools, of which there are over two hundred, and pay fees averaging 20 cents to 30 cents a month. This spontaneous desire for education deserves all possible encouragement.

67. [It has been proposed to assist] the present schools with a grant; but it appears probable that this expedient would result, not in raising the pay of the teachers and in due course their qualifications as well, but in a reduction of the school-fees; and would thus tend to discourage a praiseworthy self-reliance, without benefiting education. Further, it is certain that any direct attempt to induce the present teachers to adopt new methods would be futile, and might give rise to unfortunate misunderstandings. On the other hand any hasty attempt to supplant private schools by Government schools would be sure to rouse the hostility of the teachers, who would be thrown out of employment, and would no doubt use all their influence to thwart the change; and for this reason and owing to the need for economy, a quiet and unobtrusive beginning is required.

68. To improve Vernacular Education the Government must rely chiefly on indirect means, making use of the undoubted desire that exists to learn English. A few Anglo-Chinese Schools should be opened in the most populous centres; and Vernacular Schools, in which a good education should be given by competent and progressive teachers, should be linked to them. Fees should be charged at least equal to those that are usual in the neighbourhood. Admission to the Anglo-Chinese Schools should be granted only to boys who have passed an examination in Chinese. At first the examination should only test the proficiency of the boys' studies according to the old-fashioned methods of teaching Chinese, but gradually its scope can be enlarged until it becomes a real test of the candidate's ability to read and write his language. Anxiety on the part of their pupils to obtain admission to the Anglo-Chinese Schools will necessarily compel teachers of private Vernacular Schools to modify their system of instruction so as to accord with the requirements of the entrance examinations. The Government Vernacular Schools will no doubt be well attended for the same reason, and they will act as model schools for the neighbourhood. If the experiment is successful, Government Vernacular Schools may be opened in the principal market-towns; but at its fullest development it is not probable that more than three Anglo-Chinese Schools and twelve Vernacular Schools will be required.

To commence with, it should suffice to open Anglo-Chinese Schools at Uen Long and Sheung Shui, and to attach Vernacular Schools to them.

No unnecessary expense should be incurred on them until their success is assured; in the first instance school-houses should be rented not built, and the staff should be limited to one master to each school.

FEMALE EDUCATION.

69. The time has not come for assisting female education in the New Territory.

PART V.

FINANCE.

70. In considering the cost to Government of the various changes which have been recommended in the course of this Report, it will be necessary to calculate such expenditure only as must immediately follow the adoption

of the new policy. Whether, and if so when, that policy should receive its fullest development, are questions which the future must decide.

QUEEN'S COLLEGE.

71. The following table has been used as a basis from which the cost of carrying out the recommendations contained in Sections 36–39 has been estimated. Reckoning the average attendance at 950 scholars, the staff needed is:—

For	450	scholars in the	Preparatory School	3	English and	9	Chinese masters
„	400	„ „	Lower „	4	„ „	8	„ „
„	100	„ „	Upper „	2	„ „	2	„ „
	950			9		19	

72. In addition, allowance must be made for one English master being constantly on leave, and for the supervisory duties vested in the head-master. Two additional English masters will be needed for these reasons, making a total of eleven—the number for which provision is made in the Estimates for the current year.

73. As against nineteen Chinese masters required, provision is made in the 1902 Estimates for eleven, together with five pupil teachers. Thus an increase of three in the Chinese teaching staff must be made.

74. The present staff of Chinese masters is underpaid, and it is found impossible to retain the services of teachers of even the present quality at the present rate of pay. The following scale is suggested:—

7 masters from $840.—$1,200 per annum.
7 masters from $480.—$720 „
5 pupil teachers at $240. „

On an average their salaries will be found to amount to $12,540 a year.

75. In addition, until such time as thoroughly competent Chinese masters can be found, and the organisation of the staff simplified accordingly, composition masters must be engaged. One should be put at the disposal of each of the nine class masters. Their pay should average $420 per annum, making an additional charge of $3,780.

76. The normal master referred to in Section 39 d should be paid $600 per annum.

77. Thus the total increase in the cost of Queen's College will be:—

To nineteen division masters and pupil teachers - -	$12,540
To nine composition masters - - - - - -	3,780
To allowance to normal master - - - - - -	600
	$16,920
Less salaries of present Chinese staff - - - - -	7,713
Net increased cost - - - - - - - - -	$9,207

This increased cost amounts to about seventy-five cents a month for each scholar.

DISTRICT SCHOOLS.

78. It will be sufficient if two English masters are engaged for the Anglo-Chinese District Schools. Their pay should be that given to the junior assistant masters at Queen's College, namely $1,800 rising to $2,400. This with compensation will entail an average annual expenditure of $6,300.

79. The salaries of the six Chinese masters in the Anglo-Chinese Schools should be raised to the level of the Chinese masters at Queen's College, with an average of $810 per annum, or a total of $4,860. Their present

salaries and bonuses amount to about $2,600, making a net increase on this account of $2,260.

80. In accordance with the recommendations embodied below under the heading Fees, a small fee should be charged in the Anglo-Chinese Schools. At the very low figure of 50 cents a month, $1,800 per annum may safely be counted upon. The actual increase to the cost of the District Schools will thus be:—

To salaries of English masters - - - - - - -	$6,300
To increased salaries of Chinese masters - - -	2,260
	$8,560
By fees - - - - - - - - - - - -	1,800
Net increased cost - - - - - - - - -	$6,760

GRANT SCHOOLS.

81. In 1901, an average attendance of 836.39 scholars in English Schools earned $6,983 being an average grant of $8.22 for each scholar. The Grant earned by 435 scholars in average attendance at the Anglo-Chinese Schools was $2,822 or an average of $6.48. The maximum Grant recommended for each class of school has been fixed at $18; but as this will only be given where all the circumstances of a school combine to raise it to a very high order of merit, it will be safe to estimate the average grant earned at $15.

The number of scholars earning the grant may be regarded as unchanged in the English Schools, namely, as 836. But owing to the inefficient nature of a number of the Anglo-Chinese Schools, it may be considered certain that some of them will fail to reach the standard required by an amended Code; and it is unlikely that the number of scholars will rise above 250 for some years.

82. The net increased cost in the Anglo-Chinese Grant Schools is thus obtained:—

To 836 scholars in English Schools at $15 -	$12,540	
Less present Grant to English Schools - - -	6,983	
		$5,557
To 250 scholars in Anglo-Chinese Schools at $15 -	$3,750	
Less present Grant to Anglo-Chinese Schools -	2,822.	
		928
Net increased cost - - - - - -		$6,485

83. The sole increase under Vernacular Schools is that recommended in Section 55. The effect of this will be to double the sum now paid as grants to schools occupying leased premises, increasing it by $2,000.

BRITISH SCHOOLS.

84. Of the further provision for education asked for in Part IV. the two British Schools will each entail the following approximate charges:—

To Headmaster at $3,500; to Headmistress at $1,200; to Mistress for the Infant School at $600; to Sundry Expenses and Servants at $700 - - - - -	$6,000
Less fees of 90 children at $35 per annum - - -	3,150
To net cost of one British School - - - - - -	$2,850
To net cost of two British Schools - - - - -	5,700

Until some experience has been gained, it will be impossible to make any more accurate estimate than the above. The rate at which fees should be charged is very doubtful.

THE CHINESE HIGH SCHOOL.

85. Whether the High School is placed under Government, or whether it is managed as a Grant School, the expense of its up-keep will be about the same. An average Grant of $17 (for a high standard of efficiency may be anticipated) to 100 scholars, male and female, gives a total of $1,700 and it is not probable that a larger sum will be needed in the near future.

THE NEW TERRITORY.

86. The immediate expenditure upon the New Territory will include salaries of two English-teaching and two Chinese-teaching masters in the linked Anglo-Chinese and Vernacular Schools at Uen Long and Sheung Shui. The masters will need to be well paid in order to compensate them for what they will consider banishment from Hong Kong. And as it is not proposed to place them under the immediate supervision of an Englishman, the two English-teaching masters will need a considerable knowledge of English. Their salaries should be at the rate of $1,200 per annum. The Chinese-teaching masters should be paid at the rate of $480 per annum. Rent of the school houses and other charges will cost at least $150 for each linked school. School fees should be charged in the Anglo-Chinese Schools from the outset, and should bring in not less than $600 per annum.

87. Thus the total cost should be estimated as follows :—

To two English-teaching Masters at $1,200	$2,400
To two Chinese-teaching „ „ 480	960
To rent and other charges	300
	$3,660
By fees	600
Net cost	$3,060

TOTAL INCREASED EXPENDITURE.

88. It is certain that the inauguration of a number of new schools and the extension of others will necessitate some increase in the cost of working the Department. No estimate of this increase, which will not be large, is attempted.

89. The total increases recommended are thus :—

Queen's College	$9,207
District Schools	6,760
Grant Schools (English and Anglo-Chinese)	6,485
Grant Schools (Vernacular)	2,000
British Schools	5,700
Chinese High School	1,700
New Territory	3,060
	34,912

RATIO OF EXPENDITURE TO REVENUE.

90. The following table gives the net expenditure on education, and

the proportion it bears to the Revenue of the Colony (excluding Sales of Land) in the past ten years:—

Year	Net Expenditure on Education.	Percentage of Total Revenue.
1892	74,486	3.29
1893	65,531	3.22
1894	67,372	2.07
1895	47,021	2.37
1896	66,079	2.52
1897	58,906	2.18
1898	50,138	1.66
1899	47,135	1.24
1900	50,035	1.90
1901	60,663	1.73 (Estimated).

The percentage of the total Revenue spent on education has always been small and is still decreasing.

91. Adding $34,912, the estimated cost of the proposed increases, to the expenditure on education for the past year, a total of $95,575 is obtained, a sum less than 2½ per cent. on the estimated revenue of 1902 ($4,105,965).

SCHOOL FEES.

92. Where reimbursements by school fees have been counted on in the foregoing calculations, the estimates have been very cautiously made. On this subject the Committee are in agreement with the Indian Education Commission of 1882, Section 354 of whose report runs as follows:—

> "*Policy of the Department in regard to Fees.*—The advisability of raising the rates of fees to the highest point consistent with the continued spread of education has been repeatedly acknowledged. It is, if not only, yet chiefly, by this means that Government institutions of the higher class will be enabled to approach the self-supporting stage, a result to which many educational Despatches look forward; and also that privately managed institutions will attain to greater efficiency and success. . . . The policy which we recommend has its natural and necessary limits in the fact that any increase in fees beyond the capacity of the people to pay them will result in a loss of pupils and thus defeat the object it is intended to secure. . . . We recommend *that it be an instruction to the Departments of the various Provinces to aim at raising fees gradually, cautiously, and with due regard to necessary exemptions up to the highest amount that will not check the spread of education, especially in colleges, secondary schools, and primary schools in towns where the value of education is understood.*"
>
> Again, in Section 194, *Recommendations as to Fees*, the Commissioners write:—"We think it generally desirable that even in primary schools fees should be raised as far as is consistent with the spread of education. . . . The whole educational fund is inadequate to the supply of schools for every group of villages, and those who enjoy the advantage of a school should contribute towards its cost so as to promote the establishment of similar institutions elsewhere. But we do not overlook the wants of the struggling poor, or of exceptionally backward races and tracts."

The proper policy of the Government towards its poorest subjects is set forth in Section 204 of the same report:—

> "*Poor Classes.*— . . . A Poor Law is unknown in India. The rules of caste enjoin the performance of those charitable duties, by the performance of which the relief of the destitute is distributed over the area of the family and even of the whole caste. In every caste, not excluding Brahmans, cases of great poverty exist. But

as the caste descends in the social scale, the instances of poverty increase, and the well-to-do are less able to render aid to the poorer members of their class. The best remedy is perhaps to relax the rule which requires that education, even in schools which are not entirely supported but only aided by the State, should not be purely gratuitous. We therefore recommend *that in all board schools, a certain proportion of pupils be admissible as free students on the ground of poverty; and in the case of special schools established for the benefit of the poorer classes, a general or larger exemption from payment of fees be allowed under proper authority for special reasons.* There may be schools which specially undertake the education of the poor, and which, under the operation of the above rule, will be unable to charge fees, and must thus depend upon charitable assistance and grants from the State. The grants which they may earn under the result system will be very small, and their case seems to deserve special encouragement. We therefore recommend *that assistance be given to schools and orphanages in which poor children are taught reading, writing, and counting, with or without manual work.*"

PART VI.

MISCELLANEOUS RECOMMENDATIONS.

HIGHER EDUCATION.

93. There should be no attempt to provide any sort of University Education, until a far firmer grounding for it can be found than now exists in the schools of Hong Kong.

Generally speaking, the Committee view with disfavour the idea of selecting one or two promising students, and giving them a free Professional or University Education in England, as has been done in past years.

NORMAL SCHOOLS.

94. There is a very general idea that the main desideratum of Education in Hong Kong is a Normal School. While it it fully recognised that the qualifications of the present teachers leave much to be desired, financial difficulties in the way of such a school appear very great, and no practical scheme has yet been suggested. As far as the Chinese teachers of English are concerned, the system recommended in Sections 39, 44, and 49. ensures that they shall teach under the control of an English master; and it is hard to see what more they could gain from a Normal School. At the same time it is recognised that Chinese masters should be encouraged to keep up and extend their knowledge of English, as otherwise the teaching in the Junior Classes especially will be apt to deteriorate. This tendency should be met by making promotion in the teaching staff of the Government Schools, and the maximum Grant in Grant Schools, depend upon the masters passing regular qualifying examinations.

95. It is still less easy to see how the Normal School proposed would effect any radical improvement in the masters of the Vernacular Schools. If Chinese who have spent a number of years in Anglo-Chinese Schools are still not competent to teach English or Western Knowledge without European supervision, the present teachers of Chinese in Vernacular Schools would be even less qualified to teach Western Knowledge or their Written Language in a practical way, notwithstanding that they had spent one or two years in a Normal School. But it is certain that after such a course of study they would demand an increase in their emoluments. This increase would eventually fall on the Government, as well as the cost of the Normal School; but the Committee do not recommend any more money to be spent on Vernacular Schools unless real efficiency can be assured.

ORGANISATION.

96. Under the existing arrangement the Education Department is organised under two distinct heads. Queen's College, by far the most important school in the Colony, is under its headmaster; the Inspector of Schools is responsible for this other scholastic establishments.

This arrangement, obviously an unsatisfactory one, should be abandoned when occasion offers.

CONCLUSION.

97. It is desirable to state briefly the principles which were accepted by the Committee as those which should govern the distribution of the expenditure upon education. The Portuguese community present no difficulty: their education is already provided for by the Roman Catholic Corporations, and all that remains to be done is to increase the Government share of the cost. The education of the children of British parents has been provided for on grounds which are justified by the interests of the Empire and of the Colony alike. The only difficult problem is met when the education of the Chinese in the Colony is considered. To what extent is that education a duty incumbent upon the Government? Beyond that point, how far is it expedient in the interests of the Colony or the Empire? Should the funds available be so handled as to give the greatest number a limited course of instruction; or would they be expended to greater advantage in thoroughly educating a smaller number?

The Hong Kong Government has never pretended to supply education to all the children within its jurisdiction, never having asked the ratepayers for the very large sum which would be needed were it so largely to increase its responsibilities. It is equally unnecessary and undesirable that such an extended provision should be made. A very large number of the Chinese resident in Hong Kong prefer to send their children to be educated in their own country; they do not pretend to be citizens, or anything more than strangers in the land; yet it would be impossible to discriminate so as to avoid taxing them for an education which they would never take advantage of. Moreover, it would be necessary under the conditions contemplated to put narrow limits upon the courses of study. To suggest, for instance, that taxation should be extended in order to pay for a ten years' course for every child in the Colony is a *reductio ad absurdum.*

Thus, the argument that provision should be made for the entire population leads naturally to the conclusions, *firstly*, that taxation should be largely increased in order to provide a smattering for the children of persons who neither ask for it nor desire it; and, *secondly*, that no attempt should be made to provide a thorough education. The Committee hold that what education is given should be thorough, and that better results will be obtained by assisting to enlighten the ignorance of the upper classes of Chinese than by attempting to force new ideas on the mass of the people. Civilised ideas among the leaders of thought are the best and perhaps only means at present available of permeating the general ignorance; for this reason much more attention has been paid to the Anglo-Chinese Schools than to the Vernacular. At the same time the principle has been adopted that the cost of a good education should be borne by the recipients so far as they can possibly afford it. The taxpayer who reaps the benefit of every advance in the intelligence of the community may fairly be called upon to supply the balance.

A. W. BREWIN.
HO KAI, M.B., C.M.
EDWARD A. IRVING.

APPENDIX D.

CORRESPONDENCE RELATING TO THE PROPOSED ESTABLISHMENT OF (1) A BRITISH SCHOOL; (2) A CHINESE HIGH SCHOOL.

GOVERNOR TO SECRETARY OF STATE.

No. 343.

GOVERNMENT HOUSE,
HONG KONG, 3*rd September*, 1901.

SIR,

I have the honour to forward a copy of a petition received by me and signed by over one hundred of the principal British inhabitants of the Colony.

2. The petition prays that a school may be established for Europeans only. The statements made in the petition are in accordance with the facts, and having very carefully considered the question myself, and submitted the petition for examination and report by the late and present Inspectors of Schools, I find myself forced to the conclusion that, however opposed the proposal may be to the accepted theory of State-aided education, the establishment of a school for European children is in this Colony highly expedient.

3. Putting aside the deteriorating moral effects of the mixture of the two races in school—a deterioration I venture to say not confined to European boys—it is evident that European scholars who are obliged to regulate their progress by that of their Chinese classmates, who are painfully endeavouring to assimilate Western education taught to them in a foreign language, are placed at a serious disadvantage. Under such a system I can understand the failure of the scheme of Government Scholarships adopted during the administration of Sir George Bowen, and abandoned in 1893.

4. It is important for the Colony that English boys should learn Chinese, and that Chinese should learn English, but the result of the present system of mixed teaching is that English boys leave the Government School half instructed, and Chinese boys leave knowing neither their own language nor English. The report of the last examination held at the Queen's College, which I attach,* shows this clearly.

5. I have spoken on this subject many times with the Bishop of Victoria, who has had a long experience of educational matters in China, and I agree with him that English should be taught to the Chinese students as a special subject; that they should have some knowledge of the characters of their own language before they enter upon the study of English, and that their instruction in the ordinary Western school curriculum should be imparted in the Chinese language. There are, I understand, an ample supply of suitable books for the purpose translated into the Chinese language.

6. In the same way Chinese—at least colloquial Chinese—could be taught as a subject to English boys, for whom it would be necessary if the sphere of their future labours were to be in the Far East.

7. It must be remembered that the children for whose education the establishment of a European School is desired are the children of respectable parents who cannot afford to send them home, and who, in many cases, are driven by the present system to the abandonment of their education as, in their opinion, the least of two evils.

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* Not printed.

8. I enclose a copy of the observations of the Inspector of Schools upon the petition. Mr. Irving roughly calculates the cost of a school such as that prayed for at $4,000 a year over and above the fees. This amount is not large. It might be reduced by increasing the fees, but having regard to the exceptional cost of living for Europeans of the class for whom the school is desired, I question if higher fees could be paid without serious inconvenience.

9. A petition on the subject of separate education has also been received from a number of Chinese gentlemen who pray for the establishment of a school where higher fees than those paid at the Queen's College may be charged. They are anxious to avoid the association of their children with the poorer classes at Queen's College, and are willing to pay fees sufficient to support the school without cost to the Colony, but they require the assistance of Government so as to secure a proper succession of masters. I shall address you on this subject in a separate despatch.

10. The present petition I venture to strongly recommend for your favourable consideration.

I have the honour to be,
Sir,
Your most obedient, humble Servant,
HENRY A. BLAKE,
Governor.

The Right Honourable
J. CHAMBERLAIN, M.P.,
His Majesty's Principal Secretary of State for the Colonies,
Etc., *Etc.,* *Etc.*

ENCLOSURE No. 1.

A PETITION FOR THE ESTABLISHMENT OF A BRITISH SCHOOL.

To His Excellency
Sir HENRY BLAKE, G.C.M.G.,
Governor, etc., etc.

SIR,

We, the undersigned residents in Hong Kong, beg to call your Excellency's attention to the following facts with regard to education in Hong Kong, in the hope that means may be found for the provision of education for the European children in the Colony, better than exist at present.

1. The need of suitable education for European children in the Colony is now very great. The European population is steadily increasing. The number of European children in the Colony between the ages of five to sixteen (inclusive), as shown by the recent Census, is 175 males and 202 females. Of these a very large proportion are the children of parents of small means, including many employés of the Government, who cannot afford either a private education or to send their children to Europe for schooling. To these a school in the Colony where a suitable education can be obtained is an absolute necessity.

2. At present no suitable education for European children, other than Portuguese, is provided in the Colony. This statement may seem at first somewhat surprising in view of the number of schools maintained or assisted by the Government in which "a European education" is said to be "given in a European language." We venture, however, to think that the following considerations will show that our statement is not inaccurate:—

(a) The schools in the Colony assisted by Government are ninety-six in number. Of these, seventy schools are in Class I., "in which a Chinese education is given"; three schools are in Class II., in which "a European education is given in the Chinese language." The schools in these two classes are obviously not available for European children. The schools in Class III., "in which a European education is given in any European language," are twenty-three in number. But in the great majority of these schools the masters are Chinese only; and these Chinese masters are not only incompetent to give a European education to European children, but also habitually use their own language as the medium of instruction in explaining he English books, which they teach, to their pupils. Such schools are, therefore, also not available for Europeans. There are only two Grant-in-Aid Schools in Class III. which have English teachers, and are open to Europeans. In addition to the schools in these three classes, there are the Queen's College and the Belilios Public School maintained by the Government, in which there are English teachers; and also eleven schools maintained by the Government, in which there are only Chinese teachers. Thus of a total of 109 schools there are only four available for English children.

(*b*) We consider that even in those four schools in which there are English teachers, European boys cannot secure a proper education. Education should include both the acquirement of knowledge, and also the formation of character. In both these respects we consider that the education of the European children suffers very much from the fact that Europeans and Asiatics are mixed, and the European child has to be educated side by side in the same class with large numbers of Asiatics.

As regards the acquirement of knowledge, this mixture of races operates very injuriously upon the European. The Chinese come to these schools to learn English, not to acquire general knowledge. In his report for 1866, Mr. Stewart, who was the Headmaster at the Central School and Inspector of the Government Schools, wrote: "Nothing seems to find favour with the Chinese which does not bear a market value. Hence the comparative success of the Central School, English being convertible into dollars."* The following year "the Principal of St. Saviour's College dwelled especially on proving the difficulties one meets here in educating Chinese. They don't study for the sake of acquiring knowledge, but for the sake of dollars and to enable them to earn money, and the Very Rev. Father anticipated that with very few exceptions we would never succeed in having Chinese conversant with our sciences, but we must content ourselves with forming clerks and compradores."† In his Report for 1899 the late Inspector of Schools explains the more regular attendance at the schools in which English is taught, as compared with the Chinese schools, by the fact that "the education given is a special one having a distinct money value." We do not wish to call in question the wisdom of the Chinese in this matter; but we would point out that in a school in which the majority of the boys are Chinese, who come to learn English and not for the sake of acquiring knowledge, the European boy, who comes to acquire knowledge and not to learn English, must be at a very serious disadvantage. That the Chinese boys often do better than European boys in the examinations at such schools does not militate, as it might at first sight seem to do, against this statement; for the Chinese boys have undoubted ability, and, moreover, they far outnumber the English boys, and are of much more advanced age than their European class-mates. The methods of education, moreover, have to be adapted to the instruction of the Chinese, and many an English boy is of necessity kept back whilst instruction is laboriously imparted to those who have a very inferior knowledge of the medium of instruction. The above remarks apply also to the so-called "Foreign Classes" in the Queen's College, where Europeans and non-Chinese Asiatics are mixed.*

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* See "Dates and Events connected with the History of Education in Hong Kong," p. 13.

† *Ibid.*, p. 21.

As regards the formation of character, it is not easy to write without the risk of giving offence to our Chinese neighbours. It is not our wish to do this, for we gladly recognise the worth and high character of many of our Chinese fellow-residents in the Colony. But the Chinese boys in the schools are numbered by thousands, large numbers of whom, be it noticed, come from the mainland, and are in no way connected with the Colony; and the ordinary standards of truth, honour and morality amongst the masses of the Chinese people undeniably differ very widely from our European standards. Chinese children are fully conversant with many matters which are purposely kept from the knowledge of European children. Constant contact with Chinese, both in class-room and playground† must affect the formation of the character of the European boy; more especially as the average age of the European boy is much below that of the Chinese, and the younger are always apt to follow the older. It is a noteworthy fact that some of our most respected Chinese fellow-residents have recently started a school for their own children, because they do not think it desirable that they should be thrown into constant contact with the boys in the Queen's College. What is not desirable for Chinese boys in this respect is not desirable for Europeans; but the Europeans who have to send their children to the existing mixed schools have not the wealth to enable them to imitate the Chinese in this matter of starting a school for themselves.

3. "Perhaps," said Mr. Stewart in his Report for 1870, "the greatest educational want in Hong Kong is that of a school or schools for European and American children of both sexes. . . . The school need not be a free one. After the preliminary expenses of site and building, with which the Government might fairly charge itself, the fees would go far to make the school self-supporting. . . . Under whatever regulations it might ultimately be placed, such a school is very much wanted, and it is a matter of astonishment that parents have not long ago made a strenuous movement in this direction."‡ If the want existed in 1870, much more does it exist in 1901, when the number of European children has greatly increased. Efforts have been made to meet the want, notably in the case of the "Hong Kong Public School," which was commenced in 1880. This school was started by an influential committee; it had the advantage of good schoolrooms provided free of rent in St. Paul's College; but it failed. The chief reasons of its failure were as follows:—First, the Government Grant-in-Aid being calculated for schools with large numbers of Chinese pupils and with Chinese teachers, was wholly inadequate to help a school with a smaller number of pupils and with European teachers. Secondly, the fees that could be charged were necessarily low. For these two reasons it was necessary to raise a large annual subscription in the Colony for the support of the school. Then, in the third place, it was a matter of very great difficulty for the managers, who of course had not the control of a large staff of teachers, as the Government has, to retain a teacher permanently at the school; the attractions of Government posts, and other causes, leading to frequent vacancies in the post of teacher. The same

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* A young English boy who goes to the Queen's College and is placed in a low class is compelled to sit idle under a Chinese assistant, who teaches his Chinese pupils in the Chinese language. Could any plan be devised more calculated to render a boy listless and inattentive throughout the rest of his school course?

† A senior master in the Queen's College stated that he sent his son to be taught there, but always took good care to keep his son in his own room away from the Chinese boys during the mid-day recess. It is a noteworthy fact that the European masters in these mixed schools have, without exception, sent their own children elsewhere for education.

‡ "Dates and Events," p. 18.

causes would operate now on any private endeavour. They simply confirm the fact, now well recognised at home, that for the effective carrying on of education the State must undertake the work. The Public School in Shanghai, with 230 pupils, of whom 80 per cent. are European, the rest being Eurasian and quarter-Eurasian, could not be carried on without an annual Grant from the Municipal Government of Tls. 4,000 with certain special grants in addition. In Hong Kong, as in Shanghai, low fees could be charged; but experience has proved that Mr. Stewart's anticipation that such a school might be nearly supported by the fees was too sanguine; and in these days it is useless to argue that necessary education should be provided by charitable contributions and not by the rates.

4. It has been urged against the proposal to found a school for Europeans only, at the cost of the rate-payers, that it would be "class legislation." As a matter of fact the present system is one of "class legislation" in favour of the Chinese as against the Europeans. All the schools in Class I. and Class II. and almost all the schools in Class III. are available for the Chinese *only*. The Government has just voted $9,000 to build a school in Yaumati, and that in spite of the fact that others wished to establish such a school, asking for nothing more than a Government Grant-in-Aid. It is idle to say that that school and scores of other schools maintained or supported by Government are available for Chinese and Europeans alike. Even the schools in which English is taught, where they have Chinese teachers and instruction carried on in the Chinese language, are no more available for Europeans for the purpose of education than the sea is available for them as a place of residence. It is true that a large proportion of the rates is paid by the Chinese. It is equally true that no inconsiderable proportion is paid by Europeans. The Chinese are bountifully provided by the Government with an education such as they desire. The Europeans are not. We do not grudge the Chinese the advantages given to them; we only ask for similar advantages for Europeans. This Colony is a composite one. Both Europeans and Chinese are absolutely essential for its very existence. By all means let the Chinese have the advantage of a good education; but we cannot believe that it is wisdom or justice on the part of the Government to make it impossible for Europeans of small means to remain in the Colony unless they are prepared to forego a proper education for their children.

5. It does not fall within our province to enter into details as regards the character and management of such a school as is suggested; but there are certain points of importance, arising from the peculiar circumstances of Hong Kong, to which we think it well to call your Excellency's attention.

(*a*) In view of the fact that there are many Europeans in Hong Kong who require something more than a Primary Education for their children, we think that a school for Europeans ought to combine both Primary and Secondary Education. The scale of fees might easily be adjusted in such a way that those who desired a higher education should pay higher fees. It must be remembered that the Queen's College provides the Chinese with more than a Primary Education.

(*b*) We consider that it should be possible for the children to obtain Christian teaching in the school. At present the only religion taught in the Government Schools is Confucianism! Europeans may justly claim that their children should have the opportunity of Christian teaching. Some arrangement, such as exists in Board Schools in England, by which teaching in the Christian Scriptures should be given by the ministers of various denominations to the children of such parents as might wish for it, would in our opinion be essential.

(*c*) In view of the manner in which the European population is scattered, and the difficulty of locomotion, especially in summer, we consider that it would be necessary to make some arrangement for the boarding of some of the children. This is very largely done in Government Schools in India.

6. In conclusion, and on account of the foregoing considerations, we venture to appeal to your Excellency for the establishment of a school for Europeans only, where people of small means may be able to obtain a suitable education for their children. Whatever may be advanced in argument as a matter of theory, we do not believe that any European in the Colony, from your Excellency downwards, can really consider that the system of mixing a small number of European children with vast numbers of Asiatics in the same schools is really beneficial. As a matter of practical politics such a school as we have advocated is most urgently needed. We most earnestly hope, therefore, that your Excellency will be able to give a favourable response to our appeal.

[Here follow 114 signatures.]

ENCLOSURE No. 2.

A PETITION FOR THE ESTABLISHMENT OF A HIGH SCHOOL FOR CHINESE.

HONG KONG, *2nd March*, 1901.

SIR,

On behalf of an important and influential section of the Chinese community, we desire respectfully to draw the attention of His Excellency the Governor to the urgent need for a suitable English School for the education of the children—both boys and girls—of the upper classes of the Chinese resident in this Colony.

2. The efforts of the Government have hitherto been directed almost exclusively to the spread of an elementary education among what may be called the lower and lower-middle classes, both Chinese and non-Chinese. But the higher and more thorough training of the children of the more well-to-do classes has never been provided for.

3. The Queen's College and the Belilios Public School are excellent Government institutions in their way, but the exceedingly large number of pupils attending these schools and the paucity of English teachers, and the indiscriminate and intimate intermingling of children from families of the most various social and moral standing, render them absolutely undesirable as well as unsuitable for the sons and daughters of respectable Chinese families.

4. As Government Board Schools the above institutions answer their purposes admirably, but we submit that, in view of the large increase to the Chinese population of a higher social status and permanently residing in this Colony, it is time that some provision should be made for a secondary education for their children.

5. At present, Chinese who wish to give their sons a good English education have either to send them to England or the United States for a long period or to engage at great expense a private tutor, who after all may not be a trained teacher. In the first case the children are parted from their parents at a most impressionable age and incur a very great risk of finding themselves unable on their return to resume their proper position in the family.

6. The want is now increasingly felt of a school at which such a thorough knowledge of English could be obtained as would enable boys to leave school at a suitable age, and on proceeding to England to at once enter on the special course of study prescribed for the profession which might have been selected for them by their parents.

7. The best interests of the family demand also that the liberal education of Chinese boys should be accompanied by a commensurate advance in

the education of Chinese girls, and it is for this reason that the scheme which we now beg to submit to His Excellency's most favourable consideration makes equal provision for girls.

8. The expense entailed upon the Government by the adoption of the scheme may at first sight appear great, but we do not consider that it will be in any way out of proportion to the results which are to be looked for. It is at present a constant complaint that, having received an education in the Government Schools, the Chinese have failed to assimilate to any extent English sympathies and ideas, and are ever backward in responding to the call of public duties. But we are confident that thorough education on the lines which we now suggest will soon remove all cause for such complaint. Such an education will not only endow our young men and women with more open minds and greater public spirit, but will result in the more cordial co-operation of the British and Chinese nations and closer intercourse between them.

9. It is well said that "large outlay on education is, if wisely directed, far from being necessarily open to the charge of extravagance. On the contrary, an excellent system of public education is one of the best forms of national investment. In commercial and industrial efficiency, in a higher level of civic duty, and, above all, in the wider diffusion of moral culture and religious feeling, the nation is amply repaid for what it spends."

10. We beg to subjoin a scheme* which roughly represents our proposals. Should His Excellency deem them worthy of consideration, we shall be happy to discuss them more fully in a personal interview at any time that His Excellency may desire.

We have the honour to be,
Sir,
Your most obedient Servants,
HO KAI.
WEI AYUK.
FUNG WA CHUN.
CHAN TUNG SHANG.
UEN LAI CHÜN.
LÒ KUN T'ENG.
S. W. TSO.
WEI ON.

The Honourable
J. H. STEWART LOCKHART, C.M.G.,
Colonial Secretary.

ENCLOSURE NO. 3.

NOTES ON ENCLOSURE NO. 1 BY THE INSPECTOR OF SCHOOLS.

With reference to the question whether such a school should be established by the Government of Hong Kong, the following three points must be settled :—

A. Is there any inherent objection to such a school on the ground that while supported by general taxation, it would be for the benefit of one class only ?

B. If justifiable in principle, is it necessary ?

C. If necessary, what kind of school should it be ?

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* Not printed.

A.—As I understand the matter, public funds may be devoted to any object that will add to the strength or wealth of the Colony; such objects are, the erection of batteries and forts, public works, and the equipment of the rising generation with knowledge and character enabling them to subserve the general welfare. Now, as to this last object, there is one section of the community perhaps of more vital importance than any other, and that is the members of the mechanical and engineering trades, the skilled British labour in the dockyards and manufactories, the engineers on local steamers and steam tramways. They are the back-bone of the Colony in time of peace, and their professional knowledge would be a potent factor in its defence in war time. Many of them are already members of the Engineer and other Companies of the Volunteer Force.

I base my justification of such a school as is proposed principally on the good it would do the Colony, by strengthening this vitally important class. To justify its creation, such a school must show itself an addition to the local and imperial armoury; it is no question of granting a compassionate allowance to one section of the community, however deserving.

B.—There are in the Colony, according to the recent Census, 175 boys and 202 girls between the ages of 5 and 16. Few of these are children of the comparatively wealthy classes who can afford to live at the Peak. Most of them have parents of the professions above enumerated. To such parents there are three courses open. *Either* they can send their children home to be educated; *or* they can avail themselves of the existing schools; *or* they can let their children grow up without instruction. As regards the first alternative, it is simply out of the question on the score of expense in most cases, the expense not only of sending them home, but of the maintenance of two establishments out of one income. But in the few cases where they can be so sent home, they are probably lost to the Colony; it is at least as likely as not they will never return. The second alternative before them is to send their children to Queen's College or some other of the local schools. Apart from the educational question, and speaking of the climate, there seems no particular reason why children should not grow up in Hong Kong. And it is hard to exaggerate the value to the Colony and the Empire's Far-Eastern interests which there would be in a thoroughly acclimatised, technically trained, well-educated nucleus of mechanicians and engineers, who having lost nothing of the natural characteristics added thereto a knowledge of the Chinese language (such as they could hardly fail to pick up) and a full understanding of Chinese methods of business. At present this dream is unrealisable in part. One of two characteristics must be absent: the education must go or the character must suffer, though probably the requisite education is not attainable by any existing means.

The character must suffer. I have the greatest respect for the many good qualities of the Chinese, and feel that I can say without offence that I should strongly object to send children of my own to attend a mixed school. The Right Reverend the Lord Bishop of Victoria, who was for 20 years (I believe) Head of a Chinese Missionary College in Ning Po, and should know, if anyone does, is a signatory of the Petition, paragraph 2 of which expresses my meaning very clearly.

So universally is this opinion held that the second alternative is in practice hardly an alternative at all. The children are brought up, or allowed to grow up, ignorant. Their sons will be more ignorant still. When we might have had a strong full-blooded British community born to the soil, to carry on our commerce against American, German and French competition in the Far East, we are laying up for ourselves an unlearned, unskilful, unpatriotic generation of "mean whites" to be the standing disgrace of the Colony.

C.—Assuming the school to be unobjectionable and necessary, it remains to consider what its nature should be. The Petition asks for both Primary and Secondary Education. The necessity for the latter must be conceded if my view of the matter is a correct one, and it should be carefully arranged to suit the practical requirements of the Colony.

What the cost to the Colony would be can hardly be estimated at present.

* * * * * * * * * *

There would be considerably difficulty in finding a site. Unless it develops into a success, perhaps the Belilios Reformatory might be adapted to this use.

EDWARD A. IRVING,

Inspector of Schools.

P.S.—I should add that I am in agreement with those points raised in the Petition to which I have not alluded except the matter of religious instruction. I hold that if this is given at all it should be before or after school hours.

GOVERNOR TO SECRETARY OF STATE.

No. 380.

GOVERNMENT HOUSE,
HONG KONG, 24*th September*, 1901.

SIR,

I have the honour to forward a letter received from eight of the leading Chinese gentlemen of the Colony praying that facilities might be afforded them for securing for the children of the better class Chinese a good English education, their reasons for desiring a special school being given. I deferred dealing with this until the general question was being considered, but remembering that the better classes of Chinese are quite as anxious as any European to preserve their children from contact with children of a lower class, intimate communication with whom would be prejudicial to their moral character, I sympathise with the desire of the writers, and hope to receive authority to meet their views as well as those of the European Petitioners for a separate school.

2. The question might present itself that the wealthy Chinese could themselves engage the teachers; but I do not think that they could secure the same class of teachers and the same continuity that would result from the employment of teachers by the Government.

3. I entirely agree with the remarks of the Inspector of Schools, and, if we can secure the attendance of the children of the Chinese upper classes, many of whom will if the schools succeed come down from China, and some of whom will probably form part of the official class of the future, the consequences may be far-reaching, and the benefit to this country may amply repay the small outlay that the scheme demands. If the school turns out a success the fees can be raised so as to cover all the expense, for the class for which the schools are intended is wealthy and can well afford to pay. I shall be glad to be authorised to enter upon this interesting experiment.

I have the honour to be,
Sir,
Your most obedient, humble Servant,
HENRY A. BLAKE,
Governor.

The Right Honourable
JOSEPH CHAMBERLAIN, M.P.,
&c., *&c.*, *&c.*

SECRETARY OF STATE TO GOVERNOR.

HONG KONG. DOWNING STREET,
No. 408. *6th December*, 1901.

SIR,

I have the honour to acknowledge the receipt of your despatch No. 343 of the 3rd September, enclosing a memorial from certain British inhabitants of Hong Kong, asking that a Government School may be established for European children; and of your despatch No. 380 of the 24th September, enclosing a letter from certain Chinese residents asking that a suitable, English School may be established, with the assistance of Government, for the education of the boys and girls of the Chinese upper classes.

2. In view of your strong recommendation, and the arguments with which it is supported, I am prepared generally to approve of the adoption of both these proposals.

3. Before, however, any definite steps are taken towards the establishment of either school, I shall be glad to be furnished with further and fuller details of the initial and the annual cost of each school, so far as they can be foreseen at present.

4. I think that it will be necessary for the Colonial Government to limit the amount of its building grant in the case of the proposed Chinese Higher School. I am very doubtful whether Government could afford to contribute a sum equal to or not much below $100,000 if so much were raised by private contributions.

5. You will doubtless also consider and report in due course how the establishment of these two new schools will affect the Queen's College, and whether it will be possible to effect any reduction of the expenditure on the latter school.

6. I observe from the account of the system of education in Hong Kong, which has been drawn up by Mr. IRVING for the Board of Education, that there is a school for sons of the troops in the Colony. If this is in way controlled or supported by the military authorities, I presume that it will cease to exist on the opening of a Government School for European Children. I also assume that the British and American pupils at the Belilios Public School are likely to be transferred to the new school.

7. It is of course understood that the new schools will be placed under the supervision of the Inspector of Schools.

I have the honour to be,
Sir,
Your most obedient, humble Servant,
J. CHAMBERLAIN.

Governor
Sir HENRY A. BLAKE, G.C.M.G.,
&c., *&c.*, *&c.*

NOTE.—A School for European British subjects resident in the Colony has now been opened at Kowloon, and had during the year 1903 an average attendance of 46. [Ed.]

APPENDIXE.

THE GRANT CODE.

PRELIMINARY CHAPTER.

1. A sum of money is annually granted by Government for Public Education in the Colony, and is administered by the Government through the Inspector of Schools.

Object of Grant.

2. The object of the Grant is to aid in maintaining:—

(*a*) English Schools.
(*b*.) Vernacular Schools.

CHAPTER I.

INTRODUCTORY.

"English School."

3. The term "English School" means a school in which the study of the English Language is a compulsory subject, or in which the English Language is the medium of instruction.

"Vernacular School."

4. The term "Vernacular School" means a school in which the Chinese language is the sole medium of instruction during the hours of attendance.

"Grant School."

5. The term "Grant School" means any English or Vernacular School in receipt of a Grant under the Code.

"Inspector."

6. The term "Inspector" means the Inspector of Schools or any person employed by the Government as Acting Inspector, Sub-Inspector, or Inspector of Needlework.

"Managers."

7. The term "Managers" includes all persons who have the management of any Grant School, whether the legal interest in the school house is or is not vested in them.

"Attendance."

8. "Attendance" means attendance at instruction during four hours in one day.

Note (i.) The times constituting attendances must be so arranged for each school as to render practicable an effective supervision of the Attendance Registers.

Note (ii.) The class registers must be marked and finally closed before the minimum time constituting an attendance begins. If any scholar entered in the register as attending is withdrawn from school before the time constituting an attendance is complete the entry of attendance should be at once cancelled.

Note (iii.) The minimum time constituting an attendance may include an interval for recreation of not more than 15 minutes in a meeting of three hours, and not more than 10 minutes in a shorter meeting.

Note (iv.) Visits paid during the school hours, under proper guidance, to Museums, Art Galleries, and other places of educational value, or of national or historical interest, may be reckoned in making up the minimum times constituting an attendance, provided that not more than ten such attendances may be claimed for any one scholar in the same school year, and that the places to be visited and the arrangements for such visits are approved by the Inspector.

Note (v.) No attendance is, as a rule, recognised for any scholar under five years of age, or over 20 years of age, without the express consent of the Inspector.

"Half Attendances."

9. An attendance may, with the approval of the Inspector, be divided into two half-attendances of not necessarily equal duration. The marking of these half-attendances will be carried out as indicated in Article 8.

"Average Attendance"

10. The "Average Attendance" for any period is found by dividing the total number of attendances made during that period by the number of times on which the school has met during that period.

"Annual Grant List."

11. The "Annual Grant List" is a register, kept by the Inspector, of all schools in receipt of a Grant under the Code.

Note (i.) The Annual Grant of a school begins to run, as a rule, from the date on which the school is placed upon the Annual Grant List.

Note (ii.) Any school from which the entire Annual Grant is withheld, is at once removed from the Annual Grant List, and cannot be replaced thereon until a fresh application has been addressed to the Inspector.

"School Year," and payment of Grants.

12. The "School Year" is the year or other period for which an annual Grant is for the time being paid or payable under this Code.

Note (i.) The Grant becomes payable on the first day of the month following the end of the School Year. The Government at the time of agreeing to place a school on the Annual Grant List informs the Managers in what month the Grant will become payable, and this month continues the same from year to year, unless the Government informs the Managers of a change.

Note (ii.) An instalment of the Grant may be paid when, owing to a change in the date of the School Year, or any other sufficient cause, the time at which the Grant would otherwise be payable is delayed by three months or more.

Note (iii.) Where a Grant is payable for a school which has been closed, the amount of such Grant shall not as a rule exceed the amount of the net outstanding liabilities on current account of the school at the time of its closing.

"Educational Year

13. The Managers may adopt for purposes of instruction an Educational Year, which need not be identical with the School Year.

CHAPTER II.

INSPECTION.

Duties of Inspector.

14. The Inspector is required to visit schools, to enquire whether the conditions of Annual Grants have been fulfilled, and to report to the Government.

Visits without notice.

15. The Inspector may visit at any time without notice any school in which the scholars are receiving instruction under the Code. The Manager or Teachers must, if required, produce for his inspection the registers, log-book, and, after due notice, the cash-book. Any of these documents may be required to be sent to the Inspector or to the Government.

CHAPTER III.

MANAGEMENT.

Duties of Managers.

16. The Managers are held responsible by the Government for the conduct of their schools, for their maintenance in efficiency, and for the provision of all needful furniture, books, and apparatus, and in particular of :—

(*a.*) Suitable Registers ;

(*b.*) A Diary or Log-book ;

Note (i.) The Log-book must be stoutly bound and must be kept by the principal Teacher, who is required to enter in it from time to time such events as the introduction of new books, apparatus, or courses of instruction, any plan of lessons approved by the Inspector, the visits of Managers, absence, illness, or failure of duty on the part of any of the school Staff, or any special circumstances affecting the school that may, for the sake of future reference or for any other reason, deserve to be recorded. No reflections or opinions of a general character are to be entered in the Log-book.

Note (ii.) In the case of schools where the principal teacher is not European, the Managers are required to record their visits in the Log-book, and to note therein the attendances at the time of their visits.

Note (iii.) The summary of any report made by the Inspector and any remarks made upon it by the Government must, as soon as communicated to the Managers, be copied verbatim into the Log-book and signed by them.

(*c.*) A Cash-book;

(*d.*) The Code and Revised Instructions for each year.

Managers' Returns.

17. Managers are supplied with a form of Annual Return, which they are required to have ready for the Inspector immediately after the end of the School Year. Any other Returns called for by the Government must be duly made.

Registers and accounts.

18. It is the duty of Managers to see that the admission and daily attendance of the scholars are carefully registered by or under the supervision of the principal teacher, and periodically to verify them, and to keep accurate accounts of income and expenditure.

Inspector to have timely notice of all closures.

19. Notice must be sent to the Inspector by the Manager, as soon as is possible in each case, of every date upon which a school will be closed, or its ordinary work suspended, during the year. These dates should include the usual and any special holidays, and any closure on account of epidemic sickness.

Note—This article is not intended to limit the discretion of Managers in closing a school temporarily in the event of a sudden emergency.

Compliance with order to close school.

20. The Managers must at once comply with any notice of the Sanitary Authority or of the Medical Officer of Health, requiring them for a specified time, with a view to preventing the spread of disease, or any danger to health likely to arise from the condition of the school, either to close the school or to exclude any scholars from attendance, but after complying they may appeal to the Government if they consider the notice to be unreasonable.

CHAPTER IV.

ANNUAL GRANTS.

GENERAL CONDITIONS.

Conditions of Annual Grant.

21. The conditions required to be fulfilled by a school in order to obtain an Annual Grant are those set forth in this Code. The decision of Government whether these conditions are fulfilled in any case is final and conclusive.

Application for Grant.

22. Before a new school can be placed on the Annual Grant List an application must be made to the Inspector by the Manager, and particulars be given as detailed in Schedule A.

Children not to be refused admission.

23. No child may be refused admission as a scholar on other than reasonable grounds.

School not to be unnecessary.

24. The school must not be unnecessary.

Minimum number of meetings.

25. A school must have met on not less than 200 days in the year.

Note.—If a school claiming an Annual Grant for the first time has not been open for a whole year, or if a school has been closed during the year under medical authority or for any unavoidable cause, a corresponding reduction is made from the number of meetings required by this Article.

Conditions relating to—(*a.*) premises, Staff, furniture, and apparatus.

26. The Government must be satisfied:—

(*a.*) That the school premises are healthy, lighted, cleaned, drained, and ventilated, and contain sufficient accommodation for the scholars attending the school, and that the school has a sufficient Staff, and is properly provided with suitable desks and furniture, books, maps, and other apparatus. In no case shall there be less than 80 cubic feet of internal space and 8 square feet of internal area for each unit of average attendance.

Note.—The plans of all new school premises and enlargements must be approved by the Government before such new premises and enlargements are passed under this Article.

(*b.*) Course of Instruction, and Time Table.

(*b.*) That the course of instruction is in accordance with a time table, to be approved for the school by the Inspector.

Note (i.) The course of instruction in English Schools intended for the education of Chinese scholars should include, in the three lowest standards:—

(i.) Daily practice in colloquial English.
(ii.) Elementary Geography.
(iii.) Instruction in the Chinese written language.

And in the four highest standards, in addition to the above—

(iv.) General History in Outline.
(v.) General Geography, special importance being paid to the British Empire.
(vi.) Elementary Mathematics.

Note (ii.) The course of instruction in Vernacular Schools should, as a rule, include:—

(i.) The explanation of the Chinese characters, which should keep pace with the learning of them.
(ii.) Elementary History.
(iii.) Arithmetic, including Mental Arithmetic and the Multiplication Table.

Note (iii.) Any other subject may be included in the Course of Instruction, provided that a graduated scheme for teaching it be submitted to, and approved by, the Inspector.

Application of Income of school.

27. The income of any school must be applied only for the purposes of that school.

28. The conditions required of Managers under Chapter III. must be fulfilled.

WITHDRAWAL OF GRANTS.

29. No school on the Annual Grant List will be deprived of a Grant under Articles 34 and 35 until the following conditions have been fulfilled:—

(1.) The Inspector must, in his annual report, report the school inefficient and state specifically the grounds of his judgment, and the Government must communicate the report to the Managers and give formal warning to them that the Grant may be withheld under this Article if the Inspector again reports the school inefficient.

(2.) The Inspector must, in his next annual report, and after a visit paid with due notice during the last month of the school year, again report the school inefficient, and again state specifically the grounds of his judgment.

Power to warn instead of withholding Grant.

30. In cases where any of the conditions of Annual Grants set forth in this Code (except such conditions as are specially imposed by law) are not fulfilled, the Government have power, after considering all the circumstances, to pay the Grant or portions of the Grant, and give a warning to the Managers that the Grant may be withheld next year.

SUBJECTS AND AMOUNT OF GRANTS.

31. The Annual Grant is made up of the several Grants, which, with their amounts, are enumerated in the following Articles.

32. Except where it is specially provided otherwise, the sum mentioned is the amount of a year's Grant for each unit of average attendance.

A fraction of a unit, if it reaches ·5, may be counted as an additional unit.

33. If the Grant is paid for a period other than a year, the year's Grant is increased or diminished by one-twelfth for each month more or less than a year.

Principal Grants to English Schools.

34. Grants are made to English schools under this Article.

(i.) A Principal Grant of $5, $6, $7, or $9, is made to schools provided with a staff competent to give instruction in the subjects of the lower standards.

(ii.) A Principal Grant of 25*s.*, 30*s.*, or 35*s.* is made to schools provided with a staff fully competent to give instruction in all subjects of the seventh standard, payment being made at the average rate of exchange for the year in which the Grants are earned.

Principal Grants to Vernacular Schools.

35. Grants are made to Vernacular Schools under this Article.

(i.) A Principal Grant of $5, $6, $7, or $9, is made to schools provided with a Staff competent to give instruction in the subjects of the Lower Standards.

(ii.) A Principal Grant of 15s., 17s. 6d., or 20s. is made to schools provided with a Staff fully competent to give instruction in all the subjects of the Seventh Standard, payment being made at the average rate of exchange for the year in which the Grants are earned.

Method of assessment.

36. The Government will decide which of the Grants enumerated in Articles 34 and 35 shall be paid after considering the report and recommendation of the Inspector upon each of the following four points: provided that it shall not be possible for any school to earn the highest Grant unless it shall have been reported as "thoroughly efficient" by the Inspector for two consecutive years.

(*a.*) The suitability of the instruction to the circumstances of the scholars and the neighbourhood.

(*b.*) The thoroughness and intelligence with which the instruction is given.

Note.—The Inspector will periodically examine the scholars so far as may be necessary to enable him to form an accurate judgment on these points.

(*c.*) The sufficiency and suitability of the Staff.

Note.—In reporting upon the sufficiency and suitability of the Staff, the Inspector will have regard to the fitness of each Teacher for the work allotted to him.

(*d.*) The discipline and organisation.

Note.—In reporting upon the discipline and organisation, the Inspector will have special regard to the conduct of the scholars, to the neatness and order of the school premises and furniture, and to the proper classification of the scholars, both for teaching and examination. To meet the requirements respecting discipline, the Managers and Teachers will be expected to satisfy the Inspector that all reasonable care is taken, in the ordinary management of the school, to bring up the scholars in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon them the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act.

37. Where the Government is satisfied that by reason of a notice of the Sanitary Authority under Article 20 or any provision of Law requiring the exclusion of certain children, or by reason of the exclusion under medical advice of children from infected houses, the average attendance has been seriously diminished, and that consequently a loss of Annual Grant would, but for this Article, be incurred, the Government have power to make a special Grant, not exceeding the amount of such loss, in addition to the ordinary Grant. Epidemic Grant.

38. Grants may be made to schools occupying leased premises of two-thirds of the rental. Grants in a of Rent.

Note.—The rental is reckoned as not exceeding that paid for similar buildings in the immediate neighbourhood.

39.—(i.) Aid may be granted to build new schools if the Government is satisfied.— Building Grants.

(*a.*) That there is a sufficient population requiring a school in the neighbourhood.

(*b.*) That the school is likely to be maintained in efficiency.

(ii.) The Grants made by the Government for building, enlarging, improving, or fitting up schools will in no case exceed one-half of the actual cost.

(iii.) The site, plans, estimates, specifications, title, and trust deed, must be previously approved by the Government.

(iv.) The extension of the area of existing school-rooms to receive more scholars, and the addition of Teachers' dwellings to existing school-rooms, may be treated *pro tanto* as new cases.

(v.) The Trustees (or other legal representatives) of the school must state by a declaration of Trust to be registered in the Land Office:—

(*a.*) That the premises will be used for educational purposes and for no other purpose whatever.

(*b.*) That the school will be managed in accordance with the principles of the Grant Code in force for the time being.

(*c.*) That the school and premises will be open, at all reasonable times, to educational and sanitary inspection by the Government.

(*d.*) That, if they should hereafter desire to release themselves from the foregoing obligations they will, in such case, repay into the Colonial Treasury the whole amount of the Building Grant.

(vi.) The Grant is paid on presentation of a Certificate (with balance sheet annexed) by the Building and Managing Committees of the school, setting forth that the building and conveyance are completed and that the money in hand will, when added to the Grant, meet all claims and finally close the account.

SCHEDULE A.

(To be filled up when application is made for a Grant.)

1. What is the name of the School ?
2. Is it a Boys', or a Girls', or a mixed School ? ....
3. Where is it situated ?..........
4. What are its Dimensions ? (*a*)
5. What is the Average Attendance ?
6. Is the School-work conducted by a Time Table ? (*b*.)........
7. Is there a regularly kept School Roll ? (*c*.)................
8. What Books are to be used under the several Standards .....
9. What are the School-hours ?....
10. What four hours are to be assigned to instruction in the subjects of the Standards ?..........
11. What Holidays are given, and when ? ....
12. What is the Manager's name, and what is his profession or occupation ? ....
13. What is the Head Master's name ? ....
14. What experience as a teacher has he had ? ....
15. What Assistants has he, and what are their names ? ....
16. What is the salary of the Head Master, and that of each of his Assistants ? ....
17. What annual sum is derived from School-fees ?..........
18. What annual sum is derived from Donations and Subscriptions ? ....
19. Has the School any other, and what, means of support ?....
20. What are the various headings and amounts of Expenditure ?
21. Is there any, and what, Debt connected with the School ?..

Signature of Applicant..........

Date of Application............

(*a*.) Give the *length, breadth* and *height* of the room or rooms, with the extent of *wall-space* available for maps.

(*b*.) Enclose a copy.

(*c*.) Enclose a specimen page

THE

SYSTEM OF EDUCATION

IN

THE STRAITS SETTLEMENTS.

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THE SYSTEM OF EDUCATION IN THE STRAITS SETTLEMENTS.*†

I.—INTRODUCTORY—HISTORICAL SKETCH.

Geograph position.

The Colony of the Straits Settlements consists of the Island of Singapore, the Settlement of Malacca on the mainland and the Island of Penang, to which are attached Province Wellesley on the mainland opposite and the Dindings.

The distance between Singapore and Penang is 370 miles, and between Singapore and Malacca 118 miles. The Colony is consequently a unit made up of scattered items, and to some extent the educational conditions differ in the different Settlements.

Penang became British in 1786, Singapore in 1819, and the ancient Settlement of Malacca, which had belonged successively to Portugal and Holland, was finally ceded to Great Britain in 1824.

These Settlements were originally dependencies of India, and governed by the East India Company.

Populatio

The population is and has always been made up of a mixture of many races, speaking many languages. The predominating elements are Malays, Chinese of five tribes from Southern China, each speaking its own language, and Tamil-speaking natives of Southern India. Besides these there is a considerable European and Eurasian population, many of the latter being descendants of Portuguese, and speaking in their homes a debased form of Portuguese. The lingua franca of the Colony is Malay.

To provide education for the children of this population scarcely any steps were taken by the East India Company or by Government until 1872. No schools of importance, that is to say, were established by the Government, and no system of supervision of schools provided. The East India Company did, however, subscribe towards the foundation of schools in the different Settlements, and paid yearly towards their maintenance.

The Free School, Penang.

The first school opened in the Colony under British auspices was the Free School, Penang (Free implying free to children of all religions, and not that no fees were charged). This school was opened on October 21st, 1816. The prime mover in the matter was Mr. Hutchings, the East India Company's Chaplain, the

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* Recent Reports on Education in the Straits Settlements can be seen at the Board of Education Library, St. Stephen's House, Cannon Row, Whitehall, London, S.W.

† In volume 8 of Special Reports on Educational Subjects (Cd. 835) will be found a report on the Education of Asiatics, by Mr. R. J. Wilkinson, Acting Inspector of Schools, S.S., August, 1898-August, 1900; Inspector of Schools, Federated Malay States, 1903.

Governor (the Hon. W. Petrie) having upon his representations appointed an influential committee to call a public meeting, which was held on January 10th, 1816. The East India Company subscribed $1,500 and annual contributions at first of $2,400. The original subscription list amounted to $9,957. In the next year the East India Company also gave a site for the school, which had been started in a rented house. In addition to the regular English teaching, Malays and natives of India were at first taught to read and write in their own languages. This vernacular teaching was, however, before long abandoned. This is now the largest and in some ways the most successful English school in the Colony, the average enrolment for 1900 being 798. Under the present Head Master, Mr. W. Hargreaves, M.A., this school has made great advances in secondary education.

ıe Raffles stitution.

In Singapore the Raffles Institution was founded in 1823 through the efforts of Sir Stamford Raffles. Originally this was intended to be far more than an ordinary English school. The objects of the Institution, as stated by Sir Stamford Raffles himself, were :—

First—To educate the sons of the higher order of natives and others.

Secondly—To afford the means of instruction in the native languages to such of the Company's servants and others as may desire it.

Thirdly—To collect the scattered literature and traditions of the country, with whatever may illustrate their laws and customs, and to publish and circulate in a correct form the most important of these, with such other works as may be calculated to raise the character of the Institution and to be useful or instructive to the people.

It was decided that the Institution should consist of three departments :—

1. A scientific department for the common advantage of the several colleges that may be established.
2. A literary and moral department for the Chinese.
3. A literary and moral department for the Siamese, Malays, etc.

The Institution was endowed by Sir Stamford Raffles with a large amount of valuable land and with a yearly grant of $3,600. There was, however, great delay in the confirmation of some of these grants by the Indian authorities and Court of Directors, and though eventually the money grant was confirmed, it appears not to have been paid in full till a comparatively recent date. Part of the land was, as afterwards decided by the Supreme Court, illegally resumed by the Government in 1827, and other grants sold by the trustees, also apparently illegally.

The Institution was thus crippled by want of funds, and the large schemes of its founder never seem to have been further realised than by the establishment of an English school, and some desultory attempts, soon abandoned, at vernacular education. From 1836 to 1861 the trustees handed over their educational responsibilities to the "Committee of the Singapore Free Schools."

In 1861, the Supreme Court having decided that the trustees then in office were not legally so, and that the lands resumed by the Government should not have been resumed, new trustees were appointed and the affairs of the Institution reorganised.

Some compensation has been given by Government for the lands resumed in 1827, but it would seem to be scarcely adequate.

The Institution is now nothing but an English school. With the Free School, Penang, it takes the lead in the secondary education of the Colony.

It is, however, greatly to be regretted that, owing partly to petty hostility in certain quarters soon after its foundation, and partly to neglect by the trustees of the Institution, the founder's great idea of a "Malayan College" for the study and dissemination of Eastern literature died in the hour of its birth.

The Raffles Girls' School.

The Raffles Girls' School, now an admirably managed establishment, was opened in 1844, and is under the charge of the trustees of the Raffles Institution*

The High School, Malacca.

In Malacca what is now known as the "High School," but which was till 1878 called the "Free School," was opened in 1826. It was supported by the balance of an old Dutch Fund and by private donations, and was managed by a committee of Malacca residents. From 1827 it received a Government grant. This school succeeded a similar one under Dutch rule, which, however, had been closed for some time. In 1878 Government took over the school at the request of the trustees. Early in its history both Malay and Portuguese were taught at this school. The former was discontinued in 1858 and the latter in 1863. It is now merely an English school under direct Government supervision.

Christian Brothers' Schools.

Schools were opened by the Christian Brothers in Singapore and Penang in or about the year 1852. These schools received Government support, and are both of them now large and flourishing English schools.

Convent Schools.

Convent schools for the teaching of English were established in Singapore and Penang in 1851, and later in Malacca. These institutions continue to do an admirable educational and charitable work.

Anglo-Chinese Schools.

Other schools have been opened in the different Settlements from time to time, chiefly by religious bodies of various denominations. The most important of these have been the comparatively recently opened Anglo-Chinese schools in Singapore and Penang, the first established in 1886 and the latter some years later. Both of these are now large and important English schools.

Thus it would seem that considerable efforts had been expended on English education before the Government moved directly in the matter.

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* In the Annual Report on Education [Straits Settlements] for the year 1902, it is stated that the Government has decided to take over the Raffles Institution and Girls' School.

Vernacular Education.

Very little, however, had been done for vernacular education. Small efforts had been made by Raffles Institution, Penang Free School and Malacca Free School, but they had been abandoned. In Singapore Mr. Keasberry had a Malay school, and a few small Malay schools in the different Settlements were wholly or partly supported by Government; with these exceptions the instruction of natives of all classes in their own languages was left to themselves to provide. Very little indeed appears to have been done by private schools for the Chinese, Tamils or other Asiatics. Malays, however, had in many villages schools of a sort where boys were, however, taught, not Malay, but to read the Koran. The character in which Malay is written is adopted from the Arabic, with some slight variations, but the parrot-like repetition of chapters of the Koran in a language they were not taught to understand did not enable Malay boys to read or write their own language.

In 1867 the Straits Settlements, which had hitherto been an Indian Dependency, were transferred to the control of the Colonial Office and constituted a Crown Colony.

Report of Select Committee of Legislative Council.

In 1870 a Select Committee of the Legislative Council was appointed to inquire into the state of education in the Colony. The report of this Committee is of great interest, and gives an excellent idea of the state to which education had then advanced. I quote from it the following passages:—

"There are a great number and variety of schools in the Colony, some purely educational, others combining charity with education. Many of these are under the control of the Roman Catholic Clergy, but all, apparently, having a system of their own, unchecked, as a rule, by any Government supervision. By Government grants-in-aid, by voluntary subscriptions and other means, considerable sums of money have, during the last few years, been expended in the cause of education, but owing to the absence of effective supervision and the want of well-defined principles on which the schools should be conducted, your Committee is of opinion that the general result has been far from satisfactory. The Raffles Institution at Singapore, the Free Schools in Penang and Malacca, and the Roman Catholic Seminaries in the different Settlements have so far done good, that they have turned out many young men competent to earn a livelihood in Government and mercantile offices, but it is much to be regretted that the majority of these clerks know only how to read, write, and speak English imperfectly, and their education has been such, that very few of them are in a position to make any material advancement in life, or to enjoy and improve their leisure by reading and adopting other means of self-culture. It is true that most of them are competent to work out a simple sum in Arithmetic, and to copy English in a good legible hand, but, as a rule, they have no ideality: ideas they have none, and they are quite incapable of expressing themselves in writing, either grammatically or logically. In your Committee's opinion this unfortunate state of things is mainly due to the short time that boys are kept at school by their parents, and to many of them, when at school, spending their leisure hours in thinking in and speaking some other language than English. Looking to the minor schools in the Settlements, such as the vernacular schools, your Committee is of opinion that they have hitherto done little or no good. In almost every instance the sole object aimed at in such establishments is to teach the boys to read a few chapters of the Koran, and no general knowledge is attempted to be communicated . . . . On the other hand the education of females has not been neglected, but the results in this department have, in your Committee's opinion, been very much less satisfactory, generally speaking, than in the education of boys. From the above observations it will be seen that your Committee considers the state of education in the Colony has been and is in a backward state, and it is now its duty to suggest what should be done to improve and promote it.

"The first and primary point for consideration by your Committee was the generally admitted necessity of having a Superintendent or Director of Schools. Your Committee is of opinion that such an office is absolutely necessary. At present the schools are without effective supervision. . . . There might, it is apprehended, be a difficulty in finding a gentleman competent for the situation, requiring, as it does, not only a man of education, physical endurance, and high moral character, but one who has had some experience of Asiatic races, and who is possessed of the necessary patience and tact. Such a gentleman, however, might be met with, and your Committee would recommend that a liberal salary be attached to the appointment. His duties would, of course, extend to a thorough supervision of the schools receiving grants-in aid from Government throughout the Colony, and he should reside chiefly at Singapore. . . .

"Your Committee recommend a large extension of Vernacular Schools, by which it means, not schools such as are now established, where Malay children are taught a few verses of the Koran, but schools where children will be educated in their mother tongue, and where they will learn the rudiments of sound knowledge, and to read and write in the native and Roman character. Your Committee is of opinion that a boy, whether he be Chinese or Malay, can make no real progress in education until well grounded in his own language.

"However much your Committee may approve of the principle of Industrial Schools, it is of opinion that the time has not yet come for their establishment in this Colony.

"Your Committee is of opinion that a more practical system might be adopted with advantage in the female schools at present existing in the Colony . . ."

First Inspector of Schools appointed in 1872.

Policy of the Government.

Acting upon the advice of this Committee the Government in 1872 established an Education Department, the head of which held the title of Inspector of Schools, Straits Settlements. The first Inspector of Schools was Mr. A. M. Skinner. This gentleman devoted his energies chiefly at first to establishing and bringing into order a system of vernacular education in Malay. The policy of the Government from then up to the present time has, roughly stated, been to afford under direct Government control a free education to Malays in their own language, while the provision of English education is left chiefly to the enterprise of various educational committees and missionary and religious bodies, Government assisting by the payment of grants-in aid, and inspecting and supervising the education given in these schools.

At the same time where English schools have been required, and were not provided by such bodies, Government has, in several instances, supplied them.

Malay vernacular education is free, English education as a rule is paid for. Some of the missionary and religious bodies allow children to attend their schools free who cannot afford to pay fees, and the Government under some circumstances has allowed and continues to allow a free education in English to Malay boys who attend or have attended vernacular schools.

Statistics, 1872 & 1900.

Since 1872 the number of children attending English schools has increased from 2,641, the number given in Mr. Skinner's first annual report, to 7,528, the number in average enrolment in 1900. The number of pupils in vernacular schools in 1872 was 818, in 1900 it was 7,404. In 1872 there were in the whole Colony nineteen schools affording an English education, and twenty-eight mixed and vernacular schools. In 1900 there were thirty-nine English and 171 vernacular schools.

II.—THE EXISTING SYSTEM.

SCHOOL ATTENDANCE.

There is at present no compulsory school attendance. A comparison of the number of pupils attending school with the figures of the recent Census is of interest.

Present character of the population.

So large a proportion of the population of the Colony is made up of immigrants who do not bring their families with them, that the numbers of adult males and females, and of children, are very far from approaching the relative proportions which they bear to each other in places where more normal conditions prevail.

Speaking generally only Malays and Eurasians may be regarded as settled under normal conditions in the Colony. The Census of 1901 shows this very clearly.

Out of 281,933 Chinese 42,257, or 15 per cent., were under fifteen years of age.

Out of 57,150 natives of India 10,220, or 18 per cent., were under fifteen years of age.

Out of 5,058 Europeans 985, or 19½ per cent., were under fifteen years of age.

The other less important elements in the population, such as Arabs, Javanese, Boyanese, Japanese, Manilamen, Jews, Bugis, etc., would show similar results, while out of 192,311 Malays 79,296, or 41 per cent., were under fifteen years of age, and out of 7,663 Eurasians 3,223, or 42 per cent., were under fifteen.

The number of children in the Colony is thus considerably less than might be expected in a population of over 570,000.

Unfortunately, too, female education has made scarcely any progress among the Asiatic population. The English girls' schools are attended almost entirely by European and Eurasian girls, and the Malay girls' schools are very few and very ill attended. Practically, except for English-speaking girls, the educational requirements of the Colony are at present confined to boys.

These reasons to a great extent account for what would at first sight appear the comparatively small number of children attending school.

The Census of 1901 shows the following number of boys between the ages of five and fifteen in the principal nationalities :—

Europeans	242
Eurasians	976
Chinese	16,144
Tamils	3,422
Malays	24,971

Attendanc at English Schools.

The Europeans, Eurasians and a considerable proportion of the Chinese and Tamils attend English schools. There are in all 20,784 such boys in the Colony. The actual number of boys attending English schools in 1900 was 6,155. To pass through the seven standards beyond which the majority of boys do not continue their education should take seven years. Therefore, if all these boys attended English schools, and if it were the general rule for boys to remain until they had passed the highest standard and acquired a moderately good English education, there should be 14,549 on the books of these schools. Many of the Chinese and Tamils do not, however, attend any school, especially in the country districts where they frequently have no opportunity of doing so, and unfortunately very many who attend school for a short time never go beyond the Third or Fourth Standard. Practically all the Europeans and Eurasians attend school, and in the towns a very satisfactory number of Chinese do so.

The attendance at English schools would leave little to be desired if boys would remain at school sufficiently long. There being no compulsion as to sending children to school, I consider it very creditable to the intelligence of the Chinese of the Colony that so many of them wish their children to acquire an English education, and are willing to pay fees for their doing so. Besides those attending English schools, a considerable number of Chinese boys are taught Chinese in private schools.

Attendan at Malay Vernacul Schools.

With regard to the Malay vernacular schools, matters stand on a different footing. Here no fees are charged, the whole cost of the schools being borne by Government. The attendance at these schools under the circumstances I consider far from satisfactory. The course at these schools is only a four year one. Consequently, out of the 24,971 Malay boys between five and fifteen, 9,988 should attend school. These schools being scattered all over the different Settlements wherever there are Malay villages, all Malay boys have an opportunity of attending, and have no excuse for not doing so. In 1900, however, there were only 6,591 at these schools.

It has been often suggested that attendance at Vernacular schools should be made compulsory for Malay boys. This has been objected to as involving "class legislation." A proposal is now under consideration to enforce attendance on all boys living within a certain radius of a school where a free education is provided in their own language.

Malays are not in any way hostile to schools, but their natural indolence makes them entirely indifferent as to whether their children attend school or not. Such a law as is proposed would, I believe, result in great good, and would not be felt in any way to be a hardship.

chool ttendance rdinance or Malacca.

[The following extract is taken from the Annual Report on Education [Straits Settlements] for the year 1902: — In Malacca the School Attendance Ordinance was brought into force from the beginning of May. This Ordinance provides that persons residing within a mile and a half of a school where their boys between certain ages can receive a free education in their own language, are bound under a small penalty to send them regularly to school. The Governor in Council is empowered to bring it into force when and where he pleases. It has so far been enforced only in the Settlement of Malacca.

* * * * * * * *

The introduction of the Ordinance met with no real opposition on the part of the people, and that it has worked satisfactorily is evidenced by the fact that the percentage of attendance to enrolment is slightly higher for 1902 than for 1901, although the names of all boys who should attend schools, whether they had done so or not, were entered on the register when the Ordinance was introduced, whereas previously only the names of boys who had been actually brought to school were so entered. Had there been any general dissatisfaction caused by the objection to send children to school, a falling off in the percentage of attendance must have shown itself.

The most useful result of the Ordinance has, however, yet to show itself. While there was no compulsion, children generally came to school only for a year or two, and few went through the four standards. All will now have to do so.

The Ordinance having proved a success in Malacca, I am glad to say it is shortly to be introduced into Province Wellesley, where I have no doubt it will work equally well (see page 169 below.). At present, at any rate, it is not proposed to introduce it into towns.]

Total number of Children attending Schools of various Classes in 1900.

The total number of children attending the various classes of schools in 1900 in the different Settlements was:—

	Average Enrolment.	Average Attendance.
Singapore:		
3 Government English Boys' Schools	559	522
11 Aided English Boys' Schools	2,779	2,462
1 Aided Chinese Vernacular School	14	12
16 Malay Vernacular Boys' Schools	834	699
Total boys	4,186	3,695
5 Aided English Girls' Schools	824	736
6 Malay Vernacular Girls' Schools	114	92
Total girls	938	828
Penang and Province Wellesley:		
11 Aided English Boys' Schools	2,203	1,907
1 Aided Chinese Vernacular School	46	31
64 Malay Vernacular Boys' Schools	2,975	2,192
Total boys	5,224	4,130
3 Aided English Girls' Schools	394	318
13 Malay Vernacular Girls' Schools	431	327
Total girls	825	645
Malacca:		
1 Government English Boys' School	171	159
3 Aided English Boys' Schools	443	395
11 Malay Vernacular Boys' Schools	2,782	2,056
Total boys	3,396	2,610
2 Aided English Girls' Schools	155	140
9 Malay Vernacular Girls' Schools	208	153
Total girls	363	293

There were thus in average enrolment at all classes of schools 14,932 children, of whom 7,528 attended English schools and 7,404 Vernacular schools.

Private Schools.

Some private schools exist apart from the Government system. There are a few of these for English children, chiefly for girls, and a considerable number of small Chinese schools where the Chinese character is taught. As to these it is difficult to obtain statistics, but the number of pupils is considerable.

ADMINISTRATION.

For some years after the initiation of Government educational control there was only one educational officer for the whole Colony, the Inspector of Schools, whose headquarters were in Singapore. A Superintendent of Education was appointed later for Penang, and subsequently a Sub-Inspector of Schools for Malacca. These two officers are under the Inspector of Schools for the Straits Settlements. The title of the Inspector of Schools has recently been changed to Director of Public Instruction.

The Government English schools and all the Malay vernacular schools are directly controlled by the Education Department. The aided schools are inspected and grants paid to them by Government in accordance with the recommendations of the Department.

FINANCE.

The total Government expenditure on education in 1900 was $191,852.50, the dollar being at present about equivalent to 2s. Of this amount $54,210.50 was paid in grants for results to aided schools, $22,488.49 was spent on the Government English schools, and $59,240.45 on Malay vernacular schools, besides a sum of $4,142.71 expended on the Training College for Malay Teachers which was established in Malacca during the year.

The estimated revenue of the Colony for 1900 was $6,748,441, so that the expenditure on education was under 3 per cent. of the estimated revenue.

The expense for each child at a Malay school varied only from $13.74 for each girl in Singapore to $9.33 for each boy in Malacca.

The expenditure for children at English schools varied very greatly, the highest being about $60 for each pupil, the Government grant at the aided schools as a rule paying nearly half the expenditure. At some of the smaller and less efficient English schools, where the staff is weak and ill-paid, the expenditure per head was exceedingly small.

The fee at English schools as a rule is $1.50 a month, but in many cases lower fees are taken, and in some cases, especially at the Mission schools, boys are admitted without fee. In some of the larger schools a higher fee is charged in the "Special Class" for secondary education.

MALAY VERNACULAR SCHOOL CURRICULUM.

The object of these schools is to give an elementary education to Malays in their own language. In a four-year course the children can learn to read and write Malay fluently and well, both in the Malay modification of the Arabic character and in Romanised character. The latter was introduced about six years ago. The boys now learn to read and write Romanised Malay as well and easily as the Arabic character.

Besides reading and writing, the four simple rules of arithmetic, with local weights, measures, and money, are taught, and a little very elementary geography.

In the Girls' Schools Romanised Malay is not taught, but the girls learn to sew and to knit.

Would the children but attend regularly through the whole course, the instruction given appears to be sufficient for the class of people for whom it is provided. The Malays of the Colony are a community of agriculturists and fishermen, without ambition, satisfied with their surroundings, and making their living easily from the land or sea, apparently incapable of being stirred to interest in commercial or professional pursuits, or of competing with the thrifty Chinese as handicraftsmen.

Training of Malay Teachers.

Malay schoolmasters were formerly trained at a college in Singapore, where they went through a one-year course. This college was closed in 1895. A new Malay Training College was opened in 1900 in Malacca, where teachers for the Colony and Federated Malay States are to be trained in a two-year course.

English School Curriculum.

To the great majority of children in an English school, English is a foreign language. The first requisite is to teach these children to speak, read and write English. That this is so involves unfortunately to some extent the keeping back of English-speaking boys and girls who attend schools, as in most cases they do, where the bulk of the pupils are now English-speaking. The requirements of the Government Code are framed primarily for the non-English-speaking pupils.

The course of elementary instruction at English schools is divided into seven Standards. Formerly there were six Standards only, the seventh being added to keep pace with the educational requirements of the Colony.

Until two years ago the Government grant was awarded on individual passes, with the apparently necessary result of useless cramming, and mechanical in place of intelligent instruction. The evils of the system had long been felt by the Department and teachers, and several efforts had been made to introduce a more intelligent system before the introduction of the present Code. (*See* Appendix A.) This was drawn up by Mr. R. J. Wilkinson, who was acting as Inspector of Schools during my absence on leave in 1899. It has, I believe, given general satisfaction, and has undoubtedly resulted in a more satisfactory system of English instruction. Under this Code the principal grant is based on the number of children presented at the annual inspection, and the general level of the work shown.

On paper the acquirements of a pupil who has passed Standard VII. (in Standard VII. the pupils are still individually examined in all subjects, and a certificate given to those who pass) should be nearly, if not quite, equal to those of a pupil who has been through a similar course at an English Elementary school.

I fear, however, that this is not in fact true. The feeling that the pupils who are being examined are dealing with a foreign language is apt to cause an almost insensible and unnoticed lowering of the standard. At any rate, there can be no doubt of the fact that boys do either by accident or the remissness of the inspecting officers continually obtain passes in Standard VII. whose knowledge of English is anything but accurate. I believe that it must always be the case that a low general average of attainment must cause the lowering of the standard to be attained. There have been many complaints that our boys who have passed Standard VII. do not know English thoroughly. I am far from disputing the fact. But I do maintain that the average level of English knowledge is rising, and rising considerably.

I believe India and other Eastern Colonies suffer from the same want of accurate knowledge of the English language among their pupils.

It is curious that, in regard to this particular, the want of anything like an accurate knowledge of English, no class of pupils gives more, if as much, trouble as the Eurasians. These people, the majority of whom are descended from the Portuguese settlers of Malacca, speak in their own homes, some of them a bastard form of Portuguese, and some of them bad English. All of them know Malay in a way, and some of them some Chinese or Tamil. But scarcely any of them have any language which they can speak, or in which they can think with any accuracy. In practice it is found far easier to teach correct English to a Chinese boy who when he comes to school knows not a word of English, than to most Eurasian boys who have been accustomed from their earliest childhood to speak English of a sort.

The arithmetic in our schools is extremely good. Chinese boys are up to a certain, not very high, point excellent mathematicians, and are extremely hard working. There is here little tendency among the boys to shirk work for play. Generally they are themselves anxious to learn; the Chinese especially intend to learn in order to make money, and waste little time on play in school time. Anything that can be learnt by heart is well learnt by most of our pupils.

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One of the greatest difficulties which we have to contend with in our English schools is the difficulty of procuring efficient teachers. None of our schools can afford a complete staff of trained teachers from England. English-trained teachers are paid from about $125 a month up to about $250, a few headmasters of large schools of the first grade receiving considerably more. Teachers belonging to missionary bodies get various lower rates of pay. The local teaching material is very bad. Pupil-teachers are allowed under the Government Code, but have hitherto proved anything but a success. Generally, where schools have tried pupil-teachers, I fear it has been merely in order to gain an increased Government grant, and in very few cases have the pupil-teachers on the completion of their course, adopted teaching as a profession.

In 1901 the Government sanctioned the establishment of a Training School for local teachers, which it is hoped may be started at the beginning of 1903, and which should gradually lead to a great improvement in elementary English education.

alaries.

The pay of local teachers is very small in most cases. Few rise to more than $60 or $70 a month, while the minimum rate of pay is in some schools $15 or even less. In one or two schools, however, really efficient local teachers have been engaged at higher rates of pay. Generally the poor quality of teachers and low rate of pay act and react on each other, the bad teachers keeping the scale of pay low, and the low pay tending to keep the average quality of the teachers bad.

English elementary education has in this Colony very great difficulties to contend with, and if these are considered the progress which has been made may probably be regarded as fairly satisfactory.

SECONDARY EDUCATION.

But while opinions may differ as to whether elementary English education is altogether a success, there can be no doubt that in secondary education the Colony has done well, and especially so in the last few years. In this respect, at any rate, the Colony compares very favourably with others.

Boys who have passed Standard VII. are allowed at the annual inspection to take up "extra subjects" equivalent to the specific subjects of the English Code, and by passes in these subjects earn an additional grant for their school. Formerly boys were allowed to take up an unlimited number of these subjects. This undoubtedly led to, in many instances, a very superficial method of instruction for the purpose of "grant snatching," A boy is now restricted to three "extra subjects" in one year.

Most of our larger schools have "Special Classes" where these subjects are taught.

Queen's Scholarshi

But the great encouragement to secondary education has been furnished by what are now known as "Queen's Scholarships." These scholarships, which enable boys who obtain them to receive a University education in England and to qualify themselves for one of the learned professions, were originally established in 1885 under the name of Higher Scholarships, which was changed to Queen's Scholarships in 1889. The examination was at first held locally, then for many years a special examination was held by the Cambridge Local Examination Syndicate, and since 1897 these Scholarships have been awarded on the results of the Cambridge Senior Local Examination.*

Two Scholarships, are now offered annually and are of a value not exceeding £250 a year for not more than five years.

These valuable Scholarships naturally give rise to very keen competition among the various schools where there are "Special Classes." Hitherto they have been generally, though not exclusively, won by Raffles Institution and the Penang Free School.

Governmen Scholarshi

In addition to the two Queen's Scholarships a number of Government Scholarships are awarded annually on the results of the same examination to boys remaining at school.

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* In the Annual Report on Education [Straits Settlements] for the year 1902 it is stated that a "separate examination for the Queen's Scholarships has been arranged for, and the first examination under the new syllabus will be held in March, 1904."

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ninations.

The introduction into the Colony of the Cambridge Local Examinations has also greatly stimulated secondary education. That, considering the number of boys in our schools, and the fact that more than three-quarters of them are non-English-speaking, the Colony does well in these examinations appears to be shown by the following figures :—

At the examination held in December, 1899, eighteen boys passed the Senior Examination, one boy with second-class and three with third-class honours.

At the same examination thirty-three boys passed the Junior Examination, one with second-class honours.

At the examination held in December, 1900, twenty-three boys passed the Senior Examination, one boy, a Chinese, gaining first-class honours, four getting second-class, and six third-class honours. Thirteen boys passed the Junior Examination, two with second-class honours.

It is greatly to be wished that a fair proportion of those who have passed these examinations could be induced to adopt teaching as a profession. Very few have at present done so. It might reasonably be hoped that a supply of good local teachers might thus be obtained, but the English schools will have first to offer better salaries to young men who hold these certificates.

ducational
ommission.

Towards the end of 1901 the trustees of Raffles Institution petitioned the Government to take over the management of their school. This school and the Penang Free School are the chief centres of Secondary Education. Partly in consequence of this request and partly because it is thought that the time has come for a thorough inquiry into our educational methods, Government proposes to appoint an Educational Commission to report on the advisability of taking over these two institutions, provided the trustees of the latter consent, and to report further on the system of Secondary Education to be adopted in future, and especially on the question whether Government should or should not take over the whole control of Secondary, Commercial, and Technical Education in the Colony.

It is obvious that the appointment of this Commission may lead to very radical changes in the present educational system.*

COMMERCIAL EDUCATION.

At present nearly all the Eurasians, and a large proportion of the Chinese, who have gained seventh Standard certificates, become clerks either in Government Offices or mercantile and legal firms.

There has been much complaint as to the inefficiency in English of the average clerk. Generally it has been the practice for boys who intend to become clerks to leave school directly they have gained a seventh Standard certificate, and to at once get employment.

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* The Report of this Commission, April, 1902, and the Annual Reports on Education for 1902 and 1903, can be seen at the Board of Education Library. The Raffles Institution was taken over by Government in January, 1903, and in March, 1904, had an attendance of about 530 boys, of whom 80 are in Standard vii, 22 in Commercial Classes, and 44 in the Mechanics and Science Classes. The Penang Free School has not been taken over.

As there appeared to be a demand, especially in Singapore, for better qualified clerks, and to encourage boys, who with no chance of obtaining a Queen's Scholarship remain at school, to acquire an education which should especially fit them for the profession they intend to adopt, Government has recently sanctioned a grant for Commercial Classes at schools which have Special Classes, the two to be managed separately and boys to be given the option of entering whichever they prefer. The "Commercial Class" grant is calculated to produce about as much for the school as could be earned by the same number of boys in the "Special Class."

Only two Singapore Schools have as yet established "Commercial Classes." Instruction is given in shorthand, typewriting, commercial arithmetic and composition. It remains to be seen whether this new departure is likely to turn out a success.

TECHNICAL EDUCATION.

Not much has been done in this direction. There are, indeed, peculiar difficulties in instructing the heterogeneous Asiatic population in handicrafts, agriculture or such subjects. The Chinese are wedded to their own tools and methods, and it is doubtful whether Malays would consent to receive instruction in crafts in which they could hardly hope to compete successfully with the more thrifty Chinese, or whether any useful end would be served by instructing them in improved methods of rice planting or fruit growing, when they will not consent to apply the knowledge of these subjects which they now possess, gained from generations of experience, to the best advantage, but too often from sheer indolence allow their fruit gardens and padi fields to deteriorate, because they will not take the trouble to do on them the work which they know to be necessary.

With the object of encouraging Eurasian lads to qualify themselves as mechanical engineers, surveyors, etc., Government gives a number of Industrial Scholarships of $180 a year each. The holders of these scholarships are generally apprenticed to one of the Dock Companies or large engineering firms, where they receive a practical training.

Until lately there has been little or no competition for these scholarships, but in the last two years it is satisfactory to find that they have excited more attention among the people for whom they are intended. A night class for the instruction of Industrial scholars in the theory of their profession has been recently started by Government.

REFORMATORY.

Until this year there has been no such institution in the Colony. For years past the need for it has been called attention to by the Magistrates and by successive Inspectors of Prisons. There have been a number of juvenile vagrants chiefly in the towns of Singapore and Malacca. Magistrates were at a loss to know what to do with such boys when they were brought before them. They were naturally loth to send them to prison. Frequently, however, after being repeatedly cautioned and flogged at the Court, boys eventually found their way into gaol.

At the beginning of this year, however, a reformatory for the whole Colony was opened seven miles from the town of Singapore and placed under the Education Department. The building is a temporary one, and unfortunately the fence round it is so inadequate that escapes have been frequent. A wall, however, is now to be put up, and it is hoped that when this has been done escapes will be at any rate rare. The boys, of whom twenty-five were received in less than four months from the opening of the institution, are taught shoe-making or carpentry. Other trades will probably be added as the number of boys increases. They are taught also to read and write Romanised Malay and a little arithmetic.

The majority are Chinese, but there are some Indians and Malays. Were it not for the present difficulty of preventing the boys from running away, the place would seem likely to prove a success, the boys making excellent progress in the trades which they are being taught.

FEMALE EDUCATION.

It is in this that the Colony is most backward, and this fact it is which most seriously interferes with all the education of Asiatics, and to some extent of Eurasians.

The attempts to overcome the prejudices of the Malays and Chinese to the education of their girls have hitherto met with very little success. The lower class Eurasian girls, too, receive little if any education.

There is no more absolutely ignorant, prejudiced, and superstitious class of people in the world than the Straits-born Chinese women. Almost the same may be said of Malay women and of a majority of the Eurasians. The consequence is that the home influences of most of the children are a great impediment to education.

It is almost hopeless to expect to be able to really satisfactorily educate even the boys of the classes referred to, while their mothers remain stumbling-blocks to real enlightenment. It is here that the greatest difficulty lies which has to be met by those concerned with the education of the youth of the Straits.

Although a few Malay girls attend school just long enough to learn to read and write, and although a few comparatively successful attempts have been made to get Chinese girls to attend English schools, the prospect of any widespread improvement in this respect is very remote.

To enforce compulsory education upon girls of Asiatic parentage would arouse bitter hostility, and would at present be difficult, if not impossible, but until, by some means, the women of the Colony are intellectually raised, education here can never be thoroughly satisfactory.

J. B. ELCUM,
Director of Public Instruction.
Straits Settlements.

January, 1902.

APPENDIX.

CODE FOR ENGLISH GRANT-IN-AID SCHOOLS AND INSTRUCTIONS TO INSPECTING OFFICERS.

I. CODE FOR ENGLISH GRANT-IN-AID SCHOOLS.

GENERAL CONDITIONS OF THE GRANT-IN-AID.

I. The conditions required to be fulfilled by a school in order to obtain a Grant-in-Aid are those set out in this Code. The decision of Government as to whether they are fulfilled is final and conclusive.

II. No child may be refused admission on other than reasonable grounds. Managers of schools are required, in the event of a pupil leaving the school, to furnish to him, on written or personal application from his parent or guardian, a certificate giving the following particulars :—

(*a.*) The standard or standards in which he was receiving instruction at the time of leaving. If the pupil has been retained under Section XXII. for re-examination in the same standard, the fact should be so stated.
(*b.*) The number of days he has attended school during the school year.
(*c.*) Whether any fees are due to the school he is leaving.
(*d.*) Whether his conduct at school has been satisfactory.

Pupils coming from another school must not be admitted without furnishing the above certificate, nor should they be admitted if any money is due to the school which they are leaving.

III. The school must not be unnecessary.

IV. The school must not be conducted for private profit and must not be farmed out by the Managers to the Teachers.

V. The school shall have met not less than 200 days in the course of the school year (*see* Section XIII.), and each meeting shall have been for not less than three hours.

VI. The school shall be open at all times to the inspection, with or without notice, of the Head of the Education Department, or of any person authorized by Government for that purpose. The Head of the Education Department is the Inspector of Schools, or, in his absence, the Superintendent of Education at Penang or the Sub-Inspector of Schools at Malacca.

VII. The number of scholars in average attendance shall not exceed an average of forty scholars to one Teacher or two Pupil-teachers.

VIII. The buildings, books, and school-apparatus must be suitable and sufficient.

IX. Registers of Attendance shall be kept in accordance with the Regulations . . ., and such additional Regulations as may be laid down by the Inspector of Schools. A school diary shall be kept, and a detailed account of the income and expenditure of each school shall be furnished annually to the Education Department in the Form provided for that purpose.

The diary must be stoutly bound and contain not less than 300 pages. It must be kept by the principal Teacher, who is required to enter in it, from time to time, such events as the introduction of new books, apparatus, or courses of instruction, structural alterations, the visits of Managers, absence, illness, or failure of duty on the part of any of the school staff, or any special circumstances affecting the school that may, for the sake of future reference or for any other reason, deserve to be recorded.

X. There shall be a recognised Correspondent for every school, who must be connected with the school as Manager or Director, or as one of the body of Managers or Directors, and through whom all general correspondence with Government shall be conducted and to whom all Government allowances shall be paid.

XI. A school must be efficient.

A school is regarded as satisfying this Article if the Head of the Education Department does not recommend the withholding of the Principal Grant and the Grant for Discipline and Organisation. These Grants will not be withheld under this section until the following conditions have been fulfilled:—

(*a.*) The Head of the Education Department must, immediately after his annual visit, report to Government that the school is inefficient, and, after stating specifically the grounds for his judgment, must give formal warning to the Managers that the Grant may be withheld under this Article at the next annual inspection if the school is again reported inefficient.

(*b.*) The Head of the Education Department must, immediately after his next annual visit, again report the school inefficient and again report specifically the grounds for his judgment.

A school may be reported inefficient as regards its higher standards only. In that case the provisions of Section XII. will apply to those standards only and not to the standards up to and inclusive of Standard IV.

XII. The Government may, at its discretion, if the Head of the Education Department reports that after six months' notice, any of the above Regulations have not been carried into effect, reduce the amount which may be earned at the following inspection. But no Grant earned previously to such notice shall be stopped.

XIII. The Head of the Education Department shall inform the Correspondent in what month to look for his annual visit, and this shall remain the same from year to year. Notice of the day of his visit shall be given beforehand to the Manager or Correspondent. The twelve months beginning with the first day of the month of the visit of the Head of the Education Department, shall be called the "School Year."

XIV. A time-table, setting forth the subjects of instruction and the hours devoted to them, shall be hung up in each class-room, and any change in this time-table shall be recorded in the school diary.

XV. Schools which have hitherto received a Grant for Results, will, provided they comply with the above conditions, be entitled to the privileges of this Code. New schools to be entitled to these privileges must make application to Government through the Education Department. They must shew that they are established under such conditions as regards management and the probable number of pupils, as to hold out a reasonable prospect that they will become permanently successful.

XVI. The annual Grants will be given at the beginning of the calendar year following that in which the examinations are held.

SUBJECTS AND AMOUNTS OF GRANTS IN ENGLISH GRANT-IN-AID SCHOOLS.

XVII. The Grant-in-Aid shall be given under the following heads:—

(i.) A Principal Grant of $16, $14, or $12 for every pupil actually presented for examination in Standards V. to VII. inclusive, and of $8, $7, or $6 for every pupil actually presented for examination in Standards I. to VI. inclusive.

(ii.) A Grant for Discipline and Organisation of $1, $1.50, or $2 for every pupil in average attendance at the schools.

(iii.) A Grant of $5 for each pass in an Extra Subject in all schools, and of $3 for each pass in Needlework in Girls' schools only.

XVIII. After considering the report of the Head of the Education Department, the Government shall decide which of the sums under heads (i.) and (ii.) shall be paid to a school. The grade of Grant given need not be identical in the higher and lower standards.

XIX. The lowest Grant in each case is a fixed Grant and may not be reduced except under Section XII., nor may it be withdrawn unless the whole Grant is withdrawn.

XX. The highest Grant under head (i.) for the Higher Standards shall not be paid to any school in which any class above Standard IV. is in charge of a Master who does not hold a certificate, from the Education Department, of competency to carry out the duties entrusted to him in that class.

XXI. All pupils whose names are on the Registers of the school must be present at the inspection, unless their absence can be reasonably accounted for, but no pupil can be presented for examination unless he shall have attended the school for at least 100 days during the school year in question. Attendances at another school may, however, be counted subject to the approval of the Inspector of Schools and to the production of a certificate under Section II.

This approval will not be granted unless the provisions of Section II. are consistently observed.

XXII. In ordinary circumstances, pupils should be advanced not less than one standard in a year, and the approval of the Inspector must be obtained for any departure from this rule. This approval will not, as a rule, be withheld.

XXIII. Approval (under Section XXII.) for the retention of a pupil in the same standard, must be expressly rescinded by the Inspector before the pupil can be presented for examination in a higher standard at the same or any other school.

XXIV. Except in the highest standard, the pupils presented for examination may, at the discretion of the Inspecting Officer, be examined by selection, not less than one-third being individually examined in each subject. In the highest standard every pupil shall be examined.

XXV. Pupils examined in the highest standard shall, on application, receive a certificate setting out the subjects in which they have passed.

XXVI. Pupils may be presented for examination in Geography and in Arithmetic in a higher standard than that in which they are examined in English; but their standing for the purpose of calculating the Principal Grant will be reckoned by the standard in which they are examined in English Subjects.

XXVII. Reading, Writing, and English are the "English" Subjects within the meaning of Sections XXVI. and XXVIII.

XXVIII. No pupil may be presented for examination in an Extra Subject until and unless he has obtained a full pass in all the English Subjects in Standard VII.

XXIX. No pupil may be presented for examination in more than three Extra Subjects or in more than one stage of the same extra subject.

XXX. Schools, giving instructions in Vernacular language, as well as in English, may be examined in those languages, but shall not receive a separate Grant for them.

Allowance shall, however, be made under Section XVIII. for the additional labour involved in the teaching of such a Vernacular language.

XXXI. For the guidance of Inspecting Officers and the information of Managers of schools the Inspector of Schools may, with the approval of

Government, publish Rules and Regulations for the conduct of examinations and for the issue of certificates under Section XX. of this Code.

XXXII. The Standards of Examination for English Grant-in-Aid Schools are given in Schedule I.

XXXIII. . . . .

SUBJECTS AND AMOUNTS OF GRANTS IN VERNACULAR GRANT-IN-AID SCHOOLS

XXXIV. The Grant-in-Aid to a Vernacular school shall be given under the following heads :—

(i.) A principal grant of $8, $7, or $6 for every pupil actually presented for examination above Standard IV.; and of $4., $3.50, or $3 for every pupil presented in Standards I. to IV. inclusive.

(ii.) A grant for Discipline and Organisation of $1, 75 cents, or 50 cents for every pupil in average attendance at the school.

XXXV. The provisions of Sections XVIII., XIX., and XXI. regarding English Grant-in-Aid schools shall also apply, *mutatis mutandis*, to Vernacular Grant-in-Aid schools.

XXXVI. The Standards of Examination for Vernacular Grant-in-Aid schools are given in Schedules II., III., and IV. for Malay, Tamil and Chinese schools respectively.

PUPIL-TEACHERS.

XXXVII. In order to enable Managers to meet the future requirements of the Code by the systematic training of students for the profession of Teaching, Grants will be made for Pupil-teachers.

XXXVIII. Pupil-teachers are boys or girls selected by the Managers to assist the Teacher of a School in maintaining discipline and instructing the lower classes, they themselves continuing to be *bona fide* pupils, regularly receiving at least two hours' daily instruction.

XXXIX. In making this selection, the Manager is required only to observe the following regulations :—

(1.) The names of the Pupil-teachers must be submitted to the Education Department for registration; they must have passed the Fifth or a higher Standard in Reading, Writing, Arithmetic, and at least one additional subject.

(2.) Pupil-teachers at the date of registration must be not less than fifteen years of age completed.

XL. Pupil-teachers will be registered in such schools only as satisfy the following conditions :—

(*a*.) The whole school must be favourably reported on by the Inspector as regards :—
  (1.) Discipline.
  (2.) Instruction.
  (3.) Premises, Furniture, Apparatus, &c.
  (4.) Stability.

(*b*.) The School must have obtained a Grant, for at least three years preceding the date of application, in Standard VII.

(*c*.) To entitle a school to one Pupil-teacher, the average number of pupils in attendance during each of the three preceding years must be not less than fifty; for every additional fifty in average attendance during three successive years, a school will be entitled to an additional Pupil-teacher; but not more than two Pupil-teachers will be registered for any school during the same year.

XLI. The course of studies for Pupil-teachers is laid down as follows :—

	General Subjects of Examination.	School Management.	Certificate of Manager and Inspector.
First year, Candidates must be not more than 18 years of age.	All subjects assigned to Standard VI.	To give a Reading lesson to any class not higher than Standard IV.	According to form.
Second year, Candidates must be not more than 19 years of age.	All subjects assigned to Standard VII.	To give a lesson in Reading, Writing or Arithmetic to any class up to Standard V.	Same.
Third year, Candidates must not be not more than 20 years of age.	All subjects assigned to Standard VII.	Improved skill in teaching a class not higher than Standard V. in any subject.	Same.

Managers are bound to see that Pupil-teachers are properly instructed both as pupils and in teaching, and the Head of the Education Department, if satisfied that this duty is neglected, may decline to recognise any Pupil-teachers as members of the staff of a school under the same Manager. The hours during which such instruction is given should be entered on a time-table to be kept in the school.

XLII. Every Pupil-teacher presented for examination must produce a certificate from the Manager of his school in the following form :—

School, 190

I hereby certify that

has fulfilled the duties required of him with punctuality, diligence, obedience and intelligence, and that to the best of my knowledge and belief his moral character has been uniformly good. I further certify that he has regularly received not less than two hours' daily instruction.

Manager.

XLIII. No Pupil-teacher can be presented for his first examination within six months of the date of registration.

XLIV. The inspecting officer examining the school for a Grant will, at the same time, examine the Pupil-teacher in the subjects laid down, and will require him to give a lesson in his presence. If he is satisfied with the candidate's proficiency, he will sign the certificate, upon which the Manager may claim a Grant.

At the first year's examination, Pupil-teachers will be required to pass in a majority of subjects in Standard VI. ; at the second year's examination, in a majority of subjects in Standard VII. ; and at the third year's examination, in all subjects of Standard VII.

XLV. If a candidate fail to satisfy the Inspector, he may be presented again at the next annual inspection, in the same subjects of examination, but no result-payments for a candidate who fails can be claimed at the time of failure.

XLVI. Grants will be made for Pupil-teachers as follows :—

First year's examination,		$100+Grant for Standard VI. Passes
Second	do.	$150+Grant for Standard VII. Passes.
Third	do.	$200+Grant for Standard VII. Passes.

SCHE

STANDARDS OF EXAMINATION FOR

SUBJECTS.	STANDARD I.	STANDARD II.	STANDARD III.
Reading. *	Spell out and read easy words from the Reader or Vocabulary in use in the class.	Read and explain a passage from a 1st Standard Reader in use in the class.	Read and explain a passage from a 2nd Standard Reader in use in the class.
Writing. †	Form and join letters on the slate from a printed copy.	Twelve easy words dictated from the Reading Book in use in the class.	A passage dictated from the Reading Book in use in the class.
Arithmetic. ‡	Notation and numeration up to 1,000. Simple addition and subtraction of numbers of not more than three figures. In addition not more than five columns to be given. The multiplication table to 6 times 12.	Notation and numeration up to 100,000. The four simple Rules to short division. The multiplication table.	The former Rules with long division. Addition and subtraction of money (Straits and English).
English.	An approved vocabulary of not less than 600 words.	A further approved vocabulary of not less than 600 words.	A total vocabulary of 1,500 words. The Present, Perfect, and Future tenses (active and passive) of any verb occurring in the Vocabulary.

See Instructions t

Scholars may be examined in the work of any Standard lower than that in which

* The object of translation into the vernacular is to ascertain whether the boy under-
of vernacular languages, nor will it be expected of boys who can give in English the meaning
III. only.

† The passage selected for Dictation will be read slowly once, dictated, and then re-read.
VI., and VII.

‡ The Arithmetic will (except in Standard VI.) be the same for girls as for boys, but the

I.

H-TEACHING SCHOOLS.

NDARD IV.	STANDARD V.	STANDARD VI.	STANDARD VII.
nd explain a ge from any Standard r.	Read and explain a passage from any 4th Standard Reader.	Read and explain a passage from any 5th Standard Reader.	Read well and with fluency a passage from any English book or newspaper and explain its meaning.
sage dictated the Reading in use in the	A passage dictated from a 4th Reader not in use in the class.	A passage dictated from a 5th Reader not in use in the class.	A passage dictated from any modern book or newspaper.
our Compound es (money, ghts and ures, Straits English). Re- on.	Practice, Bills of Parcels, and Single Rule of Three. Addition and subtraction of proper fractions with denominators not exceeding 12.	Fractions, Vulgar and Decimal, Simple Proportion and calculation of simple interest upon a given principal [Questions involving recurring decimals will not be put to girls]. Mensuration of rectangles and rectangular solids (boys only).	Averages, Percentages, and Stocks.
perfect, Future, ct and Pluper- tenses (active passive) of any in the Vocabu- r Reader in use e class.	To conjugate any verb in any mood or tense except the Subjunctive.	To conjugate any verb in any mood or tense. Analysis of sentences.	A general knowledge of Grammar and Syntax.

ting Officers below.

re presented.
the word or passage read. It is not to be taken to require any accurate knowledge
at they read. The vernacular may be used in explanations in Standards I., II., and

tance will be attached to handwriting, and copybooks must be shown in Standards V.,

ons set will be of a more elementary character.

SCHEDUL

STANDARDS OF EXAMINATION FO

SUBJECTS.	STANDARD I.	STANDARD II.	STANDARD III.
*English, Contd.**	......	......	The construction of simple sentences involving the use of the verbs "to be" and "to have" only.
Geography.†	......	......	......
Needlework.	1. Hemming, seaming (top-sewing), felling. 2. Knitting. Two needles, plain, *e.g.*, a strip or a comforter.	1. The work of the previous standard with greater skill. A small untrimmed garment or other useful article. 2. Knitting. Two needles, plain and purled, *e.g.*, cuffs or any simple knitted article, vests, &c.	1. The work of the previous standards, stitching on coarse material, pleating and sewing on strings. A simple untrimmed garment, *e.g.*, a pinafore, an apron, a petticoat. 2. Herring - bone stitch on single thread canvas or on cheese cloth. 3. Darning (simple) on single thread canvas or on cheese cloth.

See Instructions to

Scholars may be examined in the work of any Standard lower than that in which they

* The construction of sentences will be tested by translation from the vernacular into

† In the Seventh Standard, the geographical subjects set for the Cambridge Preliminary

In the Sixth Standard, special attention should be paid to the geography of the British

I.—*Continued.*

ENGLISH-TEACHING SCHOOLS—*Continued.*

STANDARD IV.	STANDARD V.	STANDARD VI.	STANDARD VII.
The construction of simple sentences, the verb being in the Indicative.	The construction of easy sentences, the verb being in the Indicative, Potential or Interrogative. To write from memory a short and easy story read out twice and explained.	The construction of dependent sentences. To describe some common object or occurrence, or to write from memory an easy story read out twice and explained.	To write a simple essay on one of three given subjects, or to write from memory an easy story read out twice.
……	A general geographical knowledge of the principal Oceans, Countries, Mountains, Rivers and Towns of the World.	The Geography of Great Britain and her Possessions.	The Geography of Asia and the Indian Archipelago.
1. The work of the previous standards, gathering and setting in. An untrimmed garment, *e.g.*, a chemise. 2. Darning, plain (as for thin places) on stocking web material. 3. Knitting, 4 needles, a simple knitted garment. 4. Patching on coarse flannel (herring-bone stitch). 5. Cutting out, in paper, a child's chemise or plain pinafore (two sizes) to be cut out by some simple scale of proportion.	1. The work of the previous standards and button-holing and sewing on buttons. A simple garment to be cut out by the maker. 2. Knitting, four needles, a simple knitted garment. 3. Plain darning of a hole in stocking-web material. 4. Cutting out, in paper and in material, a garment suitable for making up in Standard III.	1. The work of previous standards and tuck running. Any garment to be cut out by the maker. 2. Patching in calico and print. 3. Cutting out, in paper and in material, a garment suitable for making up in Standard IV.	1. The work of previous standards and gusset making. Garment cut out by the maker. 2. Darning on coarse linen (diagonal cut) and on woollen material (hedge tear). 3. Cutting out (in paper) a reduced and an enlarged pattern of the garment selected for the year's work.

Inspecting Officers below.

are presented.
English or (in Standard V. and VI.) by the correction of faulty constructions.
or Junior Local Examinations may be taken as alternative subjects.
Dependencies in Asia.

SCHEDULE II.

STANDARDS OF EXAMINATION FOR MALAY VERNACULAR SCHOOLS.

SUBJECTS.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.
Reading. Jawi Romanised	Spell and read easy words of not more than two syllables. To point out and give the names of small and capital letters.	Read any passage from any easy Reading-book. Spell out and read easy words.	Read a harder passage from a Reading-book. Read from an approved Reader.	Read well and fluently from print or manuscript. Read from any Reader. Read fairly fluently from any Romanised Malay book.
Writing. Jawi Romanised	Write and join letters on the slate from dictation. Single letters, small and capitals.	Write from dictation an easy passage from a Reading-book. Write easy words dictated.	Write from dictation a passage from any Reading-book. Write from dictation from an approved Reader.	Write from dictation a passage from any Reading-book.
Arithmetic.	Notation and numeration up to 1,000. Simple addition and subtraction of numbers of not more than three figures. In addition not more than five columns to be given. The multiplication table to 6 times 12.	Notation and numeration up to 100,000. The four simple Rules to short division. The multiplication table.	The former Rules with long division. Addition and subtraction of money (Straits).	The four compound Rules, money, weights and measures (Straits).
Composition.			Write out from memory the substance of a short and easy story read over twice.	Write from memory the substance of a narrative read over twice.
Geography.			A general knowledge of the chief Countries and Towns, Seas, Mountains, &c., of the World.	Elementary knowledge of Geography and especially of that of the Malay Peninsula.

STANDARDS OF EXAMINATION FOR TAMIL VERNACULAR SCHOOLS.

SUBJECTS.	STANDARD I.	STANDARD II.	STANDARD III.	STANDARD IV.	STANDARD V.
Reading	To read correctly a few lines from any approved book, not previously studied, equal in difficulty to the first part of the First Book of Lessons.	(*a*)-- To read correctly a few lines from any approved book, not previously studied, equal in difficulty to the second part of the First Book of Lessons. (*b*)—To answer simple questions on the meaning and subject-matter of the second part of the First Book of Lessons, or of an equivalent portion, previously prepared, in any approved book of equal difficulty. Manuscript or cadjan books may be brought up instead of printed books.	(*a*)—To read with ease and correctness a few lines from any approved book, not previously studied, equal in difficulty to the Second Book of Lessons. (*b*)—To answer questions on the meaning and subject-matter of the lessons comprised in a portion, previously prepared, of the Second Book of Lessons, or any approved Reading-book of equal difficulty. Forty pages to be brought up.	(*a*)—To read with ease and correctness a few lines from any approved book, not previously studied, equal in difficulty to the Third Book of Lessons, and also from any ordinary manuscript. (*b*)—To answer questions on the meaning and subject-matter of lessons comprised in a portion, previously prepared, of the Third Book of Lessons, or any approved Reading-book of equal difficulty. Fifty pages to be brought up.	To read and to answer questions on the subject-matter comprised in Book I. of the "Panchatantram."
Writing.	To transcribe in large hand on a slate, board, or cadjan, a short sentence from the Reading-book in use.	To write from dictation words out of the Reading-book in use.	To write from dictation a passage out of any book, not previously studied, equal in difficulty to the Second Book of Lessons.	To write from dictation a passage out of any book, not previously studied, equal in difficulty to the Third Book of Lessons.	To write from dictation a passage out of any prose book, not previously studied, somewhat more difficult than the Third Book of Lessons.
Arithmetic.	Simple addition and subtraction of numbers of not more than 3 figures.	The four simple Rules.	The compound Rules up to and including multiplication, in Straits money weights and measures.	The four compound Rules, in Straits money, weights and measures.	Simple Rule of Three.
Geography.			A general knowledge of the Continents, Oceans, chief Countries, Islands, Seas, Rivers, and Mountains of the world.	An elementary knowledge of the physical and political Geography of the Malay Peninsula.	A more exact knowledge of the Geography of the Malay Peninsula and an elementary knowledge of the Geography of India and of the Asiatic ports nearest to the Malay Peninsula.

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STANDARDS OF EXAMINATION

SUBJECTS.	STANDARD I.	STANDARD II.	STANDARD I
Reading.	Read a book previously approved. Read a list of 200 different characters drawn out by the Schoolmaster, and explain each character of this list.	Read a book previously approved. Read a list of 400 different characters drawn out by the Schoolmaster, and explain each character of the list.	Read and ex books previousl proved by the spector of Scho
Writing.		Write characters of the First Standard list for reading.	Write characte the Second S dard list for rea
Arithmetic.	Simple addition and subtraction of numbers of not more than three figures.	The four Simple Rules.	The Compound R up to and inclu multiplication, Straits m weights and sures.
Geography.			
Composition.			

DULE IV.

CHINESE VERNACULAR SCHOOLS.

STANDARD IV.	STANDARD V.	STANDARD VI.
Read and explain books previously approved by the Inspector of Schools.	Read and explain books previously approved by the Inspector of Schools.	Read and explain books previously approved by the Inspector of Schools.
Write characters from the Reading-book in use in the class.	Write short-hand bills and commercial documents, slowly dictated.	Write a narrative, an essay or letter, slowly dictated.
The four Compound Rules, in Straits money, weights and measures.	Simple Rule of Three.	Compound Rule of Three.
A general knowledge of the Continents, Oceans, chief Countries, Islands, Seas, Rivers and Mountains of the world.	An elementary knowledge of the Physical and Political Geography of the Malay Peninsula.	A more exact knowledge of the Geography of the Malay Peninsula and of the ports of nearest countries.
	Write out the substance of a very easy story read over twice.	Write out sensibly and grammatically the substance of a modern narrative read over twice.

II. INSTRUCTIONS TO INSPECTING OFFICERS.

THE following instructions, which are based in a great measure upon the system of inspection at present in force in England, are issued, with the approval of the Government, for the information of Managers of schools and for the guidance of officers directing or assisting in the conduct of examinations under the Code.

The objects of the changes introduced by the Code are :—

(*a*.) To give by means of a fixed minimum grant greater financial stability to efficient schools.

(*b*.) To provide in the case of inefficient schools that the grant may may be altogether withheld; but to afford to the Managers of such schools sufficient time and due warning in order that they may adapt themselves to the required conditions.

(*c*.) To allow, in the case of the more efficient schools, that credit may be given for work done over and above the minimum absolutely required by the Code.

(*d*.) To emphasize the importance of the teaching of the English language by making it the criterion by which a school's efficiency will be mainly judged.

(*e*.) To encourage the employment of properly trained and qualified teachers.

(*f*.) To allow greater discretionary latitude to teachers by permitting them to keep back boys for further instruction in the same standard.

2. In view of the fact that the class of grant awarded will be decided by the consideration of a report on the general efficiency of the school, and that that efficiency will not necessarily be judged by the Annual Examination alone, local Heads of the Education Department are expected to acquaint themselves, as fully as circumstances will permit, with the condition of the Grant-in-Aid schools in the Settlements to which they are attached. The general conduct of a good school taught with vigour and intelligence is held, in England, to be a sufficient guarantee for its success in points of detail, and one class, selected as a sample, if well taught, may be a sufficient guarantee for the success of a subject throughout the school. Test examinations of a single class should, therefore, be occasionally held throughout the year; but care should be taken not to disturb the routine of the school nor to request any deviation from the school time-table. In many cases, indeed, it will be unnecessary to do more than to observe the questions set by a teacher in the course of his ordinary work and to examine the replies made or sent up by his pupils. In all cases, the co-operation of the teacher should be requested, and information should be asked for regarding the method of teaching adopted and the standard attained to by the children at the time of the test examination. The result of such an examination should be recorded in the Education Office of the Settlement for consideration in connection with the Annual Report on the school.

3. In addition to these test examinations each local Head of the Education Department is expected (if requested) to assist in any examination for the award of prizes or for any object which may acquaint him with the higher work of the school. The places taken in the Cambridge Local Examinations by boys who have been educated chiefly or entirely in the school will also be carefully noted as a criterion of the school work.

4. Except in cases of very marked deterioration, no recommendation that a grant be reduced should be made unless six months' previous warning has been given to enable the school to remedy the defects pointed out. It is essential to the proper working of a school that the Managers should be able to count with reasonable certainty upon the stability of that portion of their income which is derived from the Grant-in-Aid; but, at the same time, if the deterioration in results is due to the direct action of the Managers, the grant may be reduced without such warning.

Thus, any neglect to fill up vacancies in the teaching staff or any presentation on a large scale of insufficiently-prepared boys in the First or Fifth Standards may lead to such a reduction, if there is reason to believe that an unfair advantage was intended to be taken of the rule regarding the fixity of the grant.

5. Officers conducting the Annual Examination of any school should endeavour to give at least three days' notice of the exact date of their visit. Punctual visitation is absolutely essential; and care should be taken to avoid prolonging the examination beyond the regular hours of school attendance.

6. In electing whether to examine by test or by classes in their entirety, Inspecting Officers should, to a great extent, be guided by the wishes of the teachers or Managers of schools. The examination of a whole class will not, however, be undertaken unless the accommodation provided is such as will permit of the scholars being placed sufficiently wide apart to avoid the danger of copying. Individual *vivâ voce* examination of a large class cannot be undertaken, if the number of pupils presented is likely to either prolong unreasonably the work of inspection, or to lead to the questions being insufficiently numerous to exclude the element of chance. Subject to these restrictions, it will be the aim of the Inspecting Officer, if so desired, to examine every scholar in half, at least, of the subjects prescribed by the Code, so as to allow him the opportunity of passing under the Standard. In Standard VII., every boy should be examined.

7. In examinations by test, the Inspecting Officer will invite the teacher in charge of the class to sub-divide it into two or three sections of approximately equal merit. He should then select one of these sections for examination and invite the teacher to increase it by the addition of two or three picked boys from the remainder. The total thus selected may be safely taken to be representative of the class and will, at the same time, furnish examples of the class's best work.

8. In reading, the very greatest importance should be attached to clear utterance and distinctness of articulation. The final consonants, where sounded, should be made distinctly audible. In Standards I. to IV. (inclusive), reading with expression need not be expected, but reading with distinctness must be insisted on. In the case of boys to whom English is a foreign language, the correct pronunciation of letters and combinations of letters should be considered to be of far more importance than accuracy in dealing with the eccentricities of English orthography; and faulty work in pronunciation, if not confined to individual boys but general to the class, may materially affect the grade of grant earned.

9. The translation or explanation of the passage read is properly a test of English and not of reading. Care should, therefore, be taken to assimilate the questions asked to those permissible in the tests for English, especially as regards construction and vocabulary. For instance, the meaning of an involved passage should not be asked before the Sixth Standard is reached, nor should the meaning of words be asked for above Standard III., simply because they occur in the passage read and without reference to the probable attainments of the scholar. Definitions of the exact meaning of words should in all cases be avoided, unless the scholar is permitted to use the vernacular in his explanation.

10. In Standards IV., V., VI. and VII., where the passage set is taken from an unprepared book, a teacher may also apply for a test examination of his class in the reader in ordinary use. In such a case, his wish should be acceded to by the Inspecting Officer, as the results of such an examination may often affect appreciably the impression gathered from the reading of unprepared passages.

11. The test of dictation from a prepared book has now been abandoned in many English schools in favour of other methods of studying orthography. In the case of foreign boys who are unable to familiarise themselves with the spelling of words by constant reading, it must be retained. The passages dictated should not exceed six lines in length in the case of Standard

III., eight in the case of Standards IV., V. and VI., and ten in the case of Standard VII. In dictation from prepared books, three mistakes only can be allowed; in other cases four, but proper names and very rare words should be spelt for the scholars. In Standards VI. and VII. the Inspecting Officer should himself dictate the passage to the pupils. In Standard V. and under he should select one of the teachers to undertake the duty, not being the teacher in charge of the class. He should always refuse to permit the giving out of dictation to more than twenty pupils at one time.

12. Considerable importance should be attached to handwriting, but no particular type may be insisted on. Any system or style of writing which produces a bold and legible hand in which the forms and proportions of letters are duly shown may be accepted in England as satisfactory, and should also be so accepted here.

13. In arithmetic, the rule of the Education Department in England in examinations is to set five sums, two of which are very simple both in their terms and in working, and exemplify the rules learnt by scholars; the third, a more difficult sum of the same character; and the other two, easy problems, *i.e.*, sums requiring the application of more than one of the rules learnt by the class: unless two of all these sums are worked correctly, the exercise to be counted as a failure. The same rule should be applied here. Inspecting Officers should, however, very carefully record the general average of the class work, and should note down any case in which the prescribed minimum is much exceeded or in which the solution of the problems points to an intelligent grasp of arithmetical principles.

14. In Standards I., II. and III., when the pupils are mostly of Asiatic birth and only imperfectly acquainted with English, problem work should be excluded from the Annual Examination. Three very simple questions should be set and two correct answers expected. In such cases the method of teaching and the pupils' grasp of arithmetical principles should be judged by the results at the periodical visits of the Head of the Education Department, rather than by the somewhat uncertain work of the boys at the Annual Examination itself.

15. In examining pupils of Asiatic birth in English, translation from the child's vernacular should be extensively used up to the Fourth or Fifth Standards. In the First and Second Standards, it will be sufficient to ask the meaning of five words in the class vocabulary; three out of five correct answers to pass. The vernacular may be asked for the English word or *vice versâ*. In Standards III., IV. and V., five sentences should be prepared in advance by the Inspecting Officer, the words employed being selected from the school books used by the pupils. These sentences may either be written in English and given to the teacher in charge of the class for translation by him into the vernacular, or they may be directly given in the vernacular by the Inspecting Officer. In the case of English-speaking scholars, the correction of faulty dependent constructions should preferentially be the test used. Three questions out of five should be correctly answered.

16. Questions may also be put to test the grammatical knowledge of the pupils. The only tests to be insisted on are those directly described by the Code; but teachers should be invited, if they desire it, to submit supplementary courses in grammar, and the scholars should be examined in those courses. The grammatical questions in the Seventh Standard will be assimilated to the grammatical test prescribed in the Cambridge Preliminary Local Examinations.

17. In composition, a short and easy story should be given to the teacher to read and explain to the boys. In the Fifth Standard, explanations may be given either in simple English or in the vernacular; in the Sixth Standard in English only; in the Seventh Standard, no explanations will be permitted and the story will be read by the Inspecting Officer. The number of mistakes allowed will vary with the length of the composition,

but, generally speaking, three errors in a composition three-quarters of a page long should be passed. Two errors of a slight character are to be counted as one only.

18. Alternative tests in composition are permitted by the Code and should be occasionally set at periodical visits of inspection in order to judge the character of the teaching. The writing of essays assumes the existence of ideas and is often, among young pupils, rather a test of general information than of English composition. In cases where the ordinary teaching of composition in a school is based upon a system of object lessons, the Head of the Education Department may make use of such a system in applying his tests; but, generally speaking, the test of composition by describing an object set before the class is apt, in the Straits, to encourage a very unintelligent system of instruction.

19. In the case of schools in England, it is held to be very desirable that detailed matter, consisting of names conveying no associations likely to interest children, should be excluded from the teaching and examination of geography. The mixed and cosmopolitan character of the population of the towns in the Colony would seem to peculiarly favour the intelligent study of Eastern geography. Inspecting Officers should, therefore, be guided by local conditions rather than by text-books intended for students in Europe, and should not expect detailed information regarding countries which have little or no relation with the Straits Settlements. Except in Asiatic geography, the questions set should be of a very elementary character, and half marks should in all cases suffice for a pass.

20. In the case of pupils who are being prepared for the Cambridge Local Examinations, the subjects prescribed for geographical study may be altered to suit the requirements of those examinations. This alteration should, however, not be extended to pupils who are not really intended to continue their studies beyond the seven standards prescribed by the Code.

21. The following quotation from the Revised Instructions to Inspectors (1898) in force in England gives a brief account of the lines upon which the Grant for Discipline and Attendance is allowed:—

"The Royal Commissioners . . . rightly call attention to the import-"ance of moral training and discipline in a school, and Article 101B is "destined to give effect to their recommendation. Some of the details "there enumerated necessarily fall within the special cognisance of the "Managers who are on the spot and can observe the habitual conduct "of the children, and know the influence of the school on the homes and "its repute in the neighbourhood. It will be possible for you (the Inspectors) "at your visits to form an estimate of the tone of the school, the behaviour "of the scholars, their cleanliness and neatness, their punctuality in attend-"ance, their good manners and language, their cheerful obedience to "duty, their consideration and respect for others, and honour and "truthfulness in word and act. It will not be difficult for you to judge "whether the ordinary discipline of the school is characterised by a willing "obedience and is maintained without demonstration of authority. But "the preservation of good order should not be considered as deserving of "the higher mark for discipline, unless it is accompanied on the part of "the scholars by self-control founded upon a liking for the school and an "interest in its work.

"Instruction . . . in suitable physical exercises is a condition of the "higher grant for discipline and organisation. Whenever circumstances "permit, the best form of physical exercise is a healthy game which will "satisfy the conditions of the Code."

22. The considerations which affect the bestowal of this grant are not such as can be judged by a single Annual Examination; and Officers of the Education Department should observe and record any facts which may seem to them to affect the grade of grant to be awarded for discipline and organisation. It should be borne in mind that the relations of the Managers of a school with those of other schools tend to affect for good or evil the

conduct of boys under their charge; and that the reception, without good reason, of pupils who have been expelled from other schools, especially for non-payment of fees, is not likely to improve the tone of the school which receives them. On the other hand, the existence of a healthy spirit of rivalry, whether in sports or in studies, is in every way to be encouraged.

23. At the close of the Annual Examinations of the schools in his Settlement, the local Head of the Education Department should prepare a Report on each school separately, basing that Report on the Minutes of Inspecting Officers throughout the year. Every fact directly bearing on the grant should be briefly recorded in that Report, but nothing of the nature of a recommendation should be included in it. The Reports on all the schools should then be forwarded together if necessary for the consideration of the Inspector of Schools with a covering letter embodying the views of the local Head of the Department regarding the classification of the schools. The decision on those reports rests with the Government alone.

24. The following considerations will, however, directly affect the grade of Principal Grant to be awarded :—

(*a*.) The lowest grade of Grant will not be awarded unless there is some marked fault in the work of the school.

(*b*.) The highest grade of Grant will not be awarded unless the work of the school shows some marked merit.

It must not, however, be assumed that the award of a First Grade Grant need be of an exceptional character, or that the reduction of a school to the Third Grade need be taken as a mark of permanent inefficiency.

25. A school will be expected to obtain at least 75 per cent. of passes in Standards I. to IV. inclusive. Any fall below this minimum will be considered to be a fault and may reduce the grant to one of the Third Grade. A mere failure in any standard or subject will not have the effect of reducing the grant, provided the general average of the school does not fall below the required minimum in the lower standards. To this rule, however, there is one exception.

26. Schools, which are of the nature of preparatory schools, and do not give instruction in the higher Standards, will be expected to give a fair education in every branch of study expected of them under the Code, and should not be recommended for more than the minimum grant, if the burden of making up deficiencies in their pupils' education is to be thrown upon other schools. The application of this condition is, however, only to apply to cases where a general failure or deficiency on the part of pupils in some subject, such as the pronunciation of English, or through lack of neatness and method in work, points to actual inefficient teaching on the part of the Master in charge of the class. A quasi-accidental falling below the Standard through the failure of a few boys is not to be taken to justify the operation of a rule which is only made in the interest of the more efficient schools.

27. It is inadvisable to lay down any limiting percentage in the case of the higher Standards until the effect of the forced yearly advancement under the former Code has been removed. The standard for the present will be that set by the principal schools themselves; and a Third Grade Grant shall not be recommended except where schools show a very marked inferiority as compared with others, care being taken to secure an inequality of test.

28. In recommending a school for a First Grade or merit grant, considerable weight will be attached to the qualifications of the teachers employed. Indeed, the possession of certificates of such qualifications is an essential condition of a First Grade grant in the higher Standards. In the lower Standards, the employment of highly qualified teachers, though not an essential condition, will be a strong recommendation for the highest grade of grant. Importance will also be attached to the higher work of a school as judged by its successes in the Cambridge Local and other examinations

to the work done over and above the minimum actually required by the Code, to the passes obtained in English extra subjects, to the use of intelligent methods of teaching throughout the school, and (in the case of Anglo-Vernacular schools) to the study of the Vernacular languages. While it is impossible to exactly appraise the relative values of what must be varying degrees of merit, it may fairly be laid down that very marked success in any one respect, marked success in two, or fair success in three will be taken to justify the recommendation of a First Grade grant.

29. The standard of qualification required of teachers in the higher Standards under Section XX. of the Code will be the equivalent of a pass in the Cambridge Senior Local Examination. Certificates of a temporary character will be given by the Education Department to unqualified teachers actually in charge of higher classes at the time of the introduction of the Code so as to enable those teachers to present themselves for the necessary Cambridge Local Examination. The question whether any qualification is an equivalent for the one required will be decided as cases arise. Graduates of British Universities, certificated School Board Teachers, and members of religious Orders specially devoted to teaching (when of English-speaking descent) will be considered to be qualified under Section XX. Graduates of other Universities and members of religious Orders (when they do not speak English as their mother tongue) will also be considered qualified if they are thoroughly acquainted with the English language.

30. No additional restrictions have been placed by the Code upon the employment of Pupil-teachers, but, in view of the terms of Section XX., it will be necessary to encourage, as far as possible, the selection of Pupil-teachers from the ranks of the candidates for the Cambridge Local Examinations. Inspecting Officers, both at their Annual Examinations and at their periodical visits, should satisfy themselves not only that the Pupil-teachers have regular hours of study and of practice in actual teaching, but also that they are actually receiving instruction in teaching. The hours for which such instruction is fixed should be entered on the time-table, and the Inspecting Officer should satisfy himself that it is regularly and efficiently given.

31. In conclusion it is only necessary to reiterate that the object of the Code is to enable schools to be judged by the whole of the work done by them and not by the number of boys who attain to the minimum required by the conditions of the Annual Examination. The conditions of the Code, therefore, can only be properly fulfilled by the co-operation of the Inspecting Officers with the Teachers, by a study of the Teachers' methods, and by an examination of the results obtained. It is the duty of such Inspecting Officers, if requested, to observe not only the work done under the Code, but that done beyond it, and to give credit for any furtherance of the general objects of education. It is hoped, by the present Code. to encourage teachers to show the best of their work rather than to endeavour to conceal the worst; and the general average of the class and the general work of the school will be made the tests on which the Grant-in-Aid will be bestowed.

R. J. WILKINSON,
Acting Inspector of Schools, S. S.

Note to p. 142. The Ordinance referred to in the last paragraph of page 142 has now been introduced into Province Wellesley.

THE
SYSTEM OF EDUCATION
IN
FIJI.

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THE SYSTEM OF EDUCATION IN FIJI.

I. THE PUBLIC EDUCATION ORDINANCE, 1890.

The Fiji Islands are situated in the Southern Pacific Ocean between latitude 15° and 22° S. and between longitude 177° W. and 175° E. Their nearest neighbours are the Tonga or Friendly Islands, which are 180 miles to the south-east. They were discovered by Pasman in 1643 and visited by Captain Cook in 1773. In 1835 Wesleyan missionaries came over from Tonga and secured a fair measure of success. The leading chief, Thakombau, offered the sovereignty of the islands to Great Britain in 1859. This offer was declined in 1862. During the next few years there was a considerable influx of white settlers for the purpose of cultivating cotton during the shortage created by the American Civil War. In 1871 a kind of constitutional government was established by the European adviser of king Thakombau; but the experiment was not a success and the sovereignty was once again offered to Great Britain, and this time accepted by Lord Kimberley (10th October, 1874). Fiji was constituted a Crown Colony and administered by a Governor, who is also High Commissioner for the Western Pacific.

The present system of public education in Fiji is governed by "The Public Education Ordinance, 1890." (*See* Appendix A), and by Regulations made thereunder. (*See* Appendices B. and C.).

Educational Districts.

This Ordinance enacts that the towns of Suva* and Levuka* shall be constituted educational districts, and provides for the constitution of other educational districts. No other districts have as yet been constituted. Provision is made for the appointment of School Boards in educational districts. In the case of each of the districts of Suva and Levuka the Board consists of six members, of whom three are nominated by the Governor and three elected by the ratepayers.

School Boards.

Finance.

Education is free to children within the school districts between six and fourteen years of age. The total amount expended by Government on education during 1900 was £1,359 8s. 9d. The expenses of the School Boards are paid out of the "School Fund" of each district, consisting (1) of an annual grant on the average attendance on a scale fixed by the Governor in Council; (2) of a contribution from the rating authorities of the amount required for school purposes beyond the Government grant; and (3) of fees charged for the education of children under six or over fourteen years of age.

The following statements shew the total revenue and expenditure of the two School Boards of the Colony for the year 1900:—

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* Reports on the Inspection and Examination of the Levuka Public School and the Suva Public School (1901) can be seen at the Board of Education Library, St. Stephen's House, Cannon Row, Whitehall, London, S.W.

REVENUE.

Head.	Suva School Board.			Levuka School Board.		
	£	*s.*	*d.*	£	*s.*	*d.*
Government Grant	362	17	0	295	7	2
Contribution from Town Rates	300	0	0	250	0	0
School Fees	39	5	0	4	0	0
Refund—Books sold	17	7	10	——		
	719	9	10	549	7	2

EXPENDITURE.

Head.	Suva School Board.			Levuka School Board.		
	£	*s.*	*d.*	£	*s.*	*d.*
Salaries of Teachers	506	3	0	417	10	0
Salary of Clerk	40	0	0	15	0	0
Stationery and Books	20	13	2	34	17	4
Repairs	8	5	4	38	5	0
School Inspection	10	0	0	10	0	0
Servant	24	0	0	26	6	0
Prizes	7	10	5	———		
Incidentals	69	11	2	14	12	11
	686	3	1	556	11	3

The Government grant is paid monthly, and is calculated on the average attendance during the preceding month. The grant is payable only in respect of children between the age of six and fourteen years, and is made on the following scale:—

Over 30 and up to 60 pupils, £5 each per annum.
Over 60 and up to 100 pupils, £3 each per annum.
And for every additional pupil, £1 per annum.

The contribution from the municipal authorities is obtained by levying an educational rate of 6d. in the £1 on all rateable property in the case of Suva, and 7d. in the £1 in the case of Levuka.

Compulso attendanc

The parent or guardian of every child of not less than six nor more than thirteen years of age, living in a school district and within the distance of two miles, measured according to the nearest road from a school, shall send such child to school, unless

1. The child is under efficient instruction elsewhere.
2. The child is prevented from attending school by sickness or other unavoidable cause.
3. The road between the child's residence and the school is not sufficiently passable for such child.
4. The child holds a certificate from an Inspector or principal teacher of having attained to a standard prescribed by any regulation exempting from further attendance.

Penalty.

The parent or guardian of every child living in a district and within two miles of a school, and not coming under any of the above-mentioned exemptions, who shall, after notice from the clerk or other person authorised in that behalf by the Board of the district, refuse or neglect to send such child to school, may, upon the information of such clerk or other person, be ordered by any Stipendiary Magistrate to send such child to school. Every parent or guardian who neglects to obey such order, or who having for a time obeyed such order without sufficient cause ceases to do so, shall be liable on conviction in a summary way, on the information of such clerk or other person, to a penalty not exceeding forty shillings, and the same proceeding may be taken week by week in the case of the failure of such parent or guardian to comply with such order.

Private Schools.

In addition to the Public Schools, there are in the colony three private schools, under the management of the Roman Catholic Mission, which are open to Europeans. Of these schools, two are situated in Suva and one in Levuka. The average attendance at the former during 1900 was 83, and at the latter 56. These schools do not receive any pecuniary assistance from Government.

Statistics Public and Private Schools.

The average attendance at the Suva Public School during 1900 was 116, and at the Levuka Public School 69. The average attendance at private schools in Suva during the same period was 83, and in Levuka 56.

Inspection Schools.

Under the Public Education Ordinance Inspectors are appointed by the Governor, and it is provided that every school shall be inspected at least once in every twelve months by an Inspector, who shall personally examine each child, and shall furnish a detailed report to the Governor upon the following subjects:—

1. The attendance of the scholars.
2. Cleanliness of the school premises.
3. Discipline and management of the school.
4. Efficiency of the teachers.
5. Progress and proficiency of the scholars.

and any other matters concerning such school as he may deem necessary to report.

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Victoria.

Prior to 1899 Inspectors were appointed locally, but in that year arrangements were made with the Government of Victoria for an Inspector from the Education Department of that Colony to visit Fiji annually and inspect and report on the public schools. By this means the regular inspection of the schools by a thoroughly qualified Inspector is secured, and the thanks of this Colony is due to the Victorian Education Department for the trouble they have taken in the matter, as also for assistance rendered in the selection of teachers.

The annual cost of inspection amounts to £50, of which £30 is paid by Government and £10 by each of the two School Boards.

pointment
Teachers.

Principal teachers are appointed by the School Board, with the approval of the Governor, from persons qualified to be teachers under the Education laws of the United Kingdom or the Australasian Colonies. The principal teacher in the Suva Public School is paid £312 per annum, and the assistant teacher £150 per annum. In the Levuka Public School the salary paid to the principal teacher is £300, and to the assistant teacher £100. In both schools the principal teachers are males and the assistant teachers females. A female pupil-teacher is also employed in the Suva Public School.

pil
chers.

Regulations governing the appointment, examination, etc., of pupil-teachers have been made by the Governor in Council under the Public Education Ordinance. Pupil-teachers must, before being appointed, be certified by an Inspector of Schools to have passed the sixth standard, and must also pass a medical examination. A pupil-teacher must not be less than fourteen years of age at the date of engagement.

Any person appointed to be a pupil-teacher shall enter into an agreement to serve for a period of three years, or for a shorter period, if it be certified by an Inspector of Schools that such shorter period is adequate, in view of the pupil-teacher's education at the date of appointment.

Pupil-teachers are paid at the rate of £30 per annum for the first year of engagement, rising by £10 per annum for each subsequent year.

The School Board shall cause the pupil-teacher, while school is not being held, to receive without charge, from a certificated teacher of the school in which the pupil-teacher is engaged, special instruction during at least five hours per week (except during school holidays), of which hours not more than two shall be part of the same day. Such special instruction, and any instruction given during school hours, shall be in the subjects in which the pupil-teacher is to be examined by the Inspector.

The qualifications of pupil-teachers shall be tested by the Inspector of Schools at the annual examination of the school in which they are employed.

On successfully passing the examination prescribed for the close of their term of engagement, pupil-teachers may be employed as assistant teachers in schools.

No provision is made for the payment of pensions to teachers in the public schools of this colony.

Religious Instruction.

No religious instruction of any kind is given in the public schools. The Ordinance enacts "that the teaching shall be entirely of a secular character," and it is further enacted that no private school can receive assistance from Government unless this requirement is complied with.

Teaching of singing, drawing, drill, &c.

Set singing lessons are provided for in the school time-table, the time allotted being two hours weekly. School songs and national airs are also sung at the changes of lessons daily. The method of teaching adopted is, after a grounding in theory or bookwork, the system known as the "Movable Dóh"—a combination of the "Tonic Sol-fa" and the "Staff" systems.

Drawing is taught in accordance with the syllabus issued by the Victorian Education Department. The programme ranges from the simplest lines and elementary geometrical figures to complicated freehand, consisting of reversed and spiral curves, etc.

Geometry is provided for by the solution of numbers of problems —of course, without proof. Elementary perspective and scale drawing are also provided for.

Physical drill is taken every day, alternately with singing, at changes of lessons and on entry into school. The exercises—which are done to instrumental music—are varied in character and calculated to induce briskness and alertness. Three or four exercises, having different muscular effects, are introduced each day. Military drill is performed by all boys above the first class. In the second and third classes the elementary evolutions, squad drill and marching, are undertaken; while the upper classes perform more difficult operations. Class drill is performed by the whole school two or three times a week, alternately with the physical exercises, at entry in the morning.

II. NATIVE EDUCATION.

Work of Roman Catholics and Wesleyan Methodists.

The education of the native Fijians is entirely in the hands of the Wesleyan and Roman Catholic Missions. The former have 1,453 schools, with 2,977 teachers and 25,610 scholars; the latter have 157 schools, with 191 teachers and 1,825 scholars.

The following particulars have been furnished to me by the Chairman of the Wesleyan Methodist Mission in regard to the native schools conducted by his Mission:—

> From the inception of the Mission in Fiji sixty-six years ago down to the present date, the missionaries have kept in view the paramount importance of the education of the young in secular as well as in religious subjects.
>
> In the earlier days the curriculum was necessarily of a very meagre and rudimentary character, the native teachers being themselves barely able to spell their way through the one available reading-book (the New Testament, or rather, portions of it), scrawl a few rough characters on their slates, and work examples in the simpler rules in arithmetic. As soon as practicable, however, the European missionaries instituted training schools at their respective stations for the benefit of aspirants to the position of village teacher and pastor, and these seminaries have continued to the present time.

In the village primary schools instruction is given for an average of nine hours a week, school assembling from 6 a.m. to 9 a.m. on three days. Directions have recently been issued for the hours of instruction to be increased to fifteen per week, the schools being opened for three hours on five days of the week. The curriculum embraces reading, writing, arithmetic to compound rules, elementary geography and religious instruction.

As the work of the Mission progressed the necessity for a central college was felt, and one was accordingly established at Navuloa. To it are drafted year by year a proportionate number of students from the various training schools before mentioned, and these at the end of a three years' course receive appointments as teachers in their respective districts. The ages of the students admitted vary from eighteen to forty. They are required to grow their own food on land rented for the purpose by the Mission. The total expenses of the institute, which are borne by the Mission, amount to some £800 per annum. The curriculum includes instruction in Biblical history, theology, English, geography and arithmetic.

In order to further the progress of education, the Mission has determined to admit to the Navuloa College one hundred youths to be selected by competitive examination from the various districts. The Mission also has in view the establishment of a higher school in each district for the benefit of youths from fourteen to sixteen who have succeeded in passing the standard of the primary school. The curriculum of the higher school would include English.

Native Technical School.

In 1880 an Ordinance was passed (*See* Appendix E) authorising the Governor to establish industrial schools for natives, and one was shortly afterwards established at Yanawai on Vanualevu. From there it was removed in 1894 to a site in the vicinity of Suva. The subjects which may be taught in the school are stated in Native Regulation No. 5, of 1880. (*See* Appendix F.) Instruction is at present given in reading, writing, arithmetic, English, care and management of stock, agriculture, carpentering and boat-building. The students, numbering about seventy, are selected from the various provinces, and remain at the school for a term of five years. The school is at present temporarily closed owing to the occurrence of bubonic plague in Sydney, and the necessity of utilizing the school buildings as a quarantine station.

W. L. ALLARDYCE.

Government House, Suva, Fiji,
February, 1902.

The following can be seen at the Board of Education Library, St. Stephen's House, Cannon Row, Whitehall, London, S.W. :—

The Public Education Ordinance, 1890.

The Public Education Ordinance Amendment Ordinance, 1891.

Regulations under "The Public Education Ordinance, 1890," (1894).

Reports of the Inspection and Examination of the Levuka Public School and the Suva Public School, 1901.

APPENDIX A.

THE PUBLIC EDUCATION ORDINANCE, 1890.

(Enacted by the Governor of the Colony of Fiji with the advice and consent of the Legislative Council thereof)

TO PROVIDE FOR PUBLIC EDUCATION (6th December, 1890) (with amendments made in 1891). No. XIV., 1890.

Be it enacted by the Governor with the advice and consent of the Legislative Council as follows :—

INTERPRETATION.

Interpretation.

1. " Board " means the School Board of any Educational District constituted under this Ordinance. " District " means an Educational District constituted under this Ordinance. " Governor in Council " means Governor in Executive Council. " Inspector " means any person appointed to be an Inspector of Schools under this Ordinance. " Natives " means every person other than a person of European descent. " Regulation " means Regulations made by the Governor in Council under this Ordinance. " School " means a Public School established or conducted under the provisions of this Ordinance.

Short title.

2. This Ordinance may be cited as " The Public Education Ordinance 1890."

Repealing clause.

3. The Ordinances specified in Schedule A hereto are hereby repealed.

Establishment of Educational Districts.

4. For the purposes of this Ordinance the towns of Suva and Levuka are each constituted an Educational District.

5. The Governor may for the purposes of this Ordinance from time to time establish and constitute other Educational Districts and declare the boundaries thereof and may from time to time abolish such districts or alter such boundaries.

6. There shall be in every district a School Board.

School Board. Constitution of Boards.

7. In each of the districts of Suva and Levuka the Board shall consist of six members of whom three shall be nominated by the Governor and three shall be elected by the ratepayers. In every other district the Board shall be nominated by the Governor and shall consist of such number of members not exceeding four as the Governor shall from time to time determine.

Appointment of chairman.

8. The Board shall elect one of its members to be chairman thereof. Provided that if no chairman be elected at the first meeting of the Board the chairman shall be appointed by the Governor.

Duration of Boards.

9. The duration of every Board of which some of the members are elective shall be three years—the duration of every other Board shall be in the discretion of the Governor. Any member may at any time resign his seat at the Board.

General elections to Board to be made triennially.

10. General elections to the Board for the districts of Suva and Levuka respectively shall subject as hereinafter in this section provided be made at such time and place within such districts and the votes be taken in such manner as the Governor by proclamation in the *Royal Gazette* may appoint: Provided that the first general election to such Boards shall be made in the month of December one thousand eight hundred and ninety and the subsequent general elections thereto be made in the month of December in every succeeding third year.

General nominations to Boards.

11. The first general nominations to the Boards of the districts of Suva and Levuka respectively shall be made by the Governor in the month of December one thousand eight hundred and ninety and the subsequent general nominations shall be made in the month of December in every succeeding third year.

Appointment of Returning Officer.

12. The Returning Officer at the first and every subsequent election shall be appointed by the Governor and the expenses attendant upon every election including such fee to the Returning Officer as the Governor may approve shall be charged to the School Fund hereinafter mentioned.

Quorum.

13. Three members of a Board shall form a quorum.

Majority of voices to decide question.

14. Questions arising at a Board shall be decided by a majority of voices. The chairman shall in all cases have a vote and when the voices are equal the chairman shall have a casting vote.

Disqualification of Members.

15. Every member of a Board who shall become of unsound mind or shall without leave of the chairman be absent from three consecutive meetings of the Board or be convicted of any crime or who shall receive any salary from the Board or hold any office or employment from or under the Board to which salary fees or other emoluments are attached or who shall be or become interested or concerned in any contract under which any money is to be paid by the Board shall thereupon cease to be a member of the Board.

Appointment of elective Member in case of vacancy.

16. When an elected member vacates his seat at a Board otherwise than by effluxion of time the ratepayers shall elect a successor within one month after notice of such a vacancy shall have been published in the *Royal Gazette* and if they fail to do so within that time the Governor shall appoint a person to fill such vacancy.

Appointment of Teachers.

17. The principal teachers shall be appointed by the School Board with the approval of the Governor from persons qualified to be teachers under the Education laws of the United Kingdom or the Australasian Colonies and such teachers shall be liable to dismissal by the Governor in Council upon complaint of the School Board. Subject to any general regulations with regard to education which may be made by the Governor in Council everything relating to the mode of teaching and the internal discipline of the school shall be within the control of the principal teacher.

Proviso.

Provided that the Board may if it deem it expedient suspend any school teacher for immoral conduct or gross misbehaviour pending the result of a report to the Governor.

Tenure of office.

18. All teachers employed at any school at the coming into operation of this Ordinance shall continue to hold office as if this Ordinance had not passed.

Duties of clerk to Board.

19. The clerk to each Board shall attend every meeting of the Board take minutes of its proceedings and enter such minutes in a book to be provided for the purpose conduct the correspondence of the Board and generally perform all such duties as he may be required by the Board to perform for the purpose of carrying into effect the provisions of this Ordinance. Provided that the Board may if it shall see fit appoint the principal teacher to be clerk to the Board.

First meeting of Boards.

Subsequent meetings.

20. The first meeting of every Board shall be held at such time and place as shall be appointed by the Governor in Council and all subsequent meetings shall be held at such time and place as the Board may from time to time determine. Provided that at least one meeting shall be held in every month after such first meeting.

Each Board to be a body corporate.

21. The Board shall be a body corporate under the name of the School Board of the district of (*naming district*), and by such name shall have perpetual succession and a common seal and may take and hold land for the purposes of this Ordinance.

Transfer of property acquired under

22. All real and personal property which may at the time of the coming into operation of this Ordinance be vested in belong to or be under the control of any School Board constituted by any Ordinance hereby repealed or otherwise for educational purposes shall on the coming into operation of

this Ordinance vest in the Board of the district in which such property is situate to be held by such Board for the purposes of this Ordinance within such district.

repealed Ordinances.

23. The expenses of the Board shall be paid out of a fund to be called "The School Fund" to which shall be carried all moneys received by the Board as hereinafter provided or however otherwise received. The Board of each district shall in the manner hereinafter provided raise the moneys required to be raised for the purposes of this Ordinance within such district and administer the same together with the funds granted by the Legislative Council and all other funds which may become the property of the Board.

School Fund.

Raising and administration of moneys forming "School Fund."

24.*[The Receiver-General shall monthly pay to the Board of every district by way of capitation grant for each child between the age of six and fourteen years in average daily attendance at school during the preceding month a sum calculated upon the scale set forth in the Schedule of the Principal Ordinance: Provided that such scale shall be subject to revision from time to time by the Governor in Council: And provided further that when the attendance at school during such preceding month shall have been affected by holidays granted under regulations provided for under the Principal Ordinance the daily attendance shall be ascertained from the School Register in respect of the month preceding such holidays.]

Government Grant on average attendance.

25.† [The Board shall in the month of November annually make an estimate of the amount likely to be derived from payments to be made by the Receiver-General under this Ordinance and of the sum likely to be required over and above the amount of such payments for the expenses of the Board during the ensuing year and any sum required to meet any deficiency whether for satisfying past or future liabilities shall be paid to the Board by the Rating Authority out of the local rate.]

Deficiency in School Fund to be raised out of local rates.

26. The Board may serve their precept in the [recognised] form * * * on the Rating Authority requiring such Authority to collect and pay the amount specified therein to the treasurer of the Board and such Rating Authority shall pay the same accordingly and the receipt of such treasurer shall be a good discharge for the amount so paid and the same shall be carried to the School Fund.

Precept for raising deficiency.

27. For the purpose of raising the amount specified in the precept of the Board the Rating Authority shall have and exercise the same powers of levying and recovering a rate as they have for the purpose of defraying expenses to which the local rate is ordinarily applicable.

Power of Rating Authority for raising deficiency.

28. If the Rating Authority of any place make default in paying within two months from the date of the service of the precept the amount specified in any such precept then without prejudice to any other remedy the Board may appoint an officer or officers to act within such place and the officer or officers so from time to time appointed shall have within the said place for the purpose of defraying the sum due from such place all the powers of the Rating Authority for levying the local rate and any contributions thereto and shall for the purposes of this section have such access to and use of the documents of the Rating Authority of such place relative to the local rate as may be requisite.

Remedy of Education Board on default of Rating Authority.

29. In the districts of Suva and Levuka respectively the Rating Authority shall be the Town Board. In districts other than Suva and Levuka the Rating Authority shall be appointed by the Governor with such powers of rating and collecting rates as shall be defined and authorised by regulation.

Appointment of Rating Authority.

ACCOUNTS AND AUDIT.

30-32. . . . .

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*Section 2 of "The Public Education Ordinance Amendment Ordinance, 1891," which repealed Section 24 of the Ordinance of 1890, called the "Principal Ordinance."

† Section 3 of "The Public Education Ordinance Amendment Ordinance, 1891," which repealed Section 25 of the Ordinance of 1890.

Boards to provide and maintain school-houses and school apparatus.

33. Every Board shall within its district provide and maintain schoolhouses and may improve and enlarge such schoolhouses and every such Board shall supply school apparatus and everything necessary for the efficiency of the School provided by it. And the cost of providing improving enlarging and supplying such schoolhouses and appliances shall be defrayed out of the School Fund of the district in which such school is situate.

MANAGEMENT OF SCHOOLS.

School management.

34. Every school shall ordinarily be conducted in accordance with the following regulations, namely :—

(1) The subjects of tuition shall be as follows —

Reading.
Writing.
Arithmetic.
English Grammar and Composition.
Geography.
English History.
Singing.

And (in the case of girls)—

Sewing and Needle-work.

(2) The teaching shall be entirely of a secular character.

(3) The class-books used in the school shall be such only as shall be approved by the Governor in Council.

(4) The school shall be open at all times to the visits of an inspector.

(5) No fees shall be payable.

Physical training of pupils.

35. Every Board shall when practicable make provision in every school for instruction in military drill and generally for physical training.

Power of teacher to forbid attendance of, or expel, a child.

36. The principal teacher of any school may forbid the attendance of any child for want of cleanliness and may forbid the attendance of or may expel any child who may be likely to communicate any infectious or contagious disease or who from gross misconduct or incorrigible disobedience may be considered an injurious example to the other children.

Appeal against action of teacher.

37. The parent or guardian of any child whose attendance at school has been so forbidden or who has been so expelled may appeal in the first place to the Board and if dissatisfied with the decision of the Board may appeal therefrom to the Governor in Council whose decision shall be final.

Aided private schools.

38. The Governor in Council on the report of an inspector may assist private schools in any part of the Colony in which it may be premature or impracticable to constitute a district and such assistance may be by grants of books school apparatus or money as the Governor in Council may determine. Provided always that every school so aided shall comply with the provisions of the first four sub-sections of section thirty-four of this Ordinance.

Age for compulsory attendance at school.

39. The parent or guardian of every child of not less than six nor more than thirteen years of age living in a district and within the distance of two miles measured according to the nearest road from a school shall send such child to school unless—

(1) The child is under efficient instruction elsewhere ;

(2) The child is prevented from attending school by sickness or other unavoidable cause ;

(3) The road between the child's residence and the school is not sufficiently passable for such child ;

(4) The child holds a certificate from an inspector or principal teacher of having attained to a standard prescribed by any regulation exempting from further attendance.

Proceedings on refusal or neglect to *send* child to *school.*

40. The parent or guardian of every child living in a district and within two miles of a school and not coming under any one of the sub-sections of the last preceding section, proof of which shall lie upon such parent or guardian who shall after notice from the clerk or other person authorised

in that behalf by the Board of the district refuse or neglect to send such child to school may upon the information of such clerk or other person be ordered by any Stipendiary Magistrate to send such child to school. Every parent or guardian who neglects to obey such order or who having for a time obeyed such order without sufficient cause ceases to do so shall be liable on conviction in a summary way on the information of such clerk or other person to a penalty not exceeding forty shillings and the same proceeding may be taken week by week in the case of the failure of such parent or guardian to comply with such order.

Penalty on conviction.

Children attending school from without a district to pay fees.

41. Any person living beyond the limits of a district may send his child to school within such district upon payment of such fees as the Board shall from time to time prescribe. Provided that the child of any parent who shall refuse or omit to pay such fees may be excluded by order of the Board.

Proof of age of child to be on the parent.

42. In any information under this Ordinance the allegation that a child is between the ages of six and thirteen years shall be deemed sufficient *primâ facie* evidence of the fact until the contrary is proved and in every case the father mother or guardian of the child may be a witness.

Penalty for disturbing a school or abusing a teacher in school.

43. Any person who shall wilfully disturb any school or who shall upbraid insult or abuse any teacher in the presence or hearing of the children assembled in school shall on conviction in a summary way be liable to a penalty not exceeding five pounds and in default of payment to imprisonment for any term not exceeding one month.

INFANT CLASSES.

Board may form Infant Classes for pupils below compulsory age.

44. Infant Classes in connection with but separate from the primary schools established under this Ordinance may be provided by the Board. No child whose age is less than three or more than six years shall be admitted to such classes.

Conduct of infant classes.

45. Subject to such regulations as may be from time to time made by the Governor in Council every such infant class shall be conducted by a female teacher only and such teacher shall be qualified by certificate or otherwise to the satisfaction of the Board.

Fees to be paid in infant classes.

46. Admission to such classes shall be paid for by fees to be prescribed by the Board for the use of the School Fund.

REGULATIONS.

Governor in Council may make regulations for the administration of this Ordinance.

47. The Governor in Council may from time to time make alter and repeal Regulations—

(1) For defining the principle on which the average daily attendance at school shall be calculated and fixing the scale upon which the capitation grant shall be calculated ;
(2) For the examination and classification of teachers ;
(3) For the employment education and examination of pupil-teachers ;
(4) For the issue of certificates of competency to teachers ;
(5) For defining the standards of education ;
(6) For providing instruction in the extra subjects of Latin, modern languages, mathematics and natural science, and for fixing the fees to be paid to the Board for such instruction ;
(7) For fixing the days and hours when the school shall be open and for providing holidays ;
(8) For conferring upon the Rating Authority in districts other than Suva and Levuka powers for imposing and collecting rates ;

And generally may make regulations concerning such other matters and things as may be necessary for the due administration of this Ordinance.

Publication of regulations.

Every such regulation shall fix the day on which it shall come into force —and when published in the *Royal Gazette* shall have the force of law—

and shall as soon after being passed as practicable be laid before the Legislative Council and shall be subject to disallowance by the Queen.

REPORTS.

Annual Reports by Boards.

48. Every Board shall on or before the fifteenth day of January in each and every year subsequent to the year 1891 forward to the Colonial Secretary to be laid before the Governor in Council and published in the *Royal Gazette* a report of its proceedings during the preceding year together with an account of the income and expenditure of the Board audited as hereinbefore provided. Every such report may in addition contain such suggestions and information relating to the schools of the district as the Board shall deem desirable.

INSPECTION.

Governor may appoint Inspectors of schools.

49. It shall be lawful for the Governor to appoint such persons as he may deem fit to be Inspectors of Schools. Such inspectors as aforesaid shall be paid such fee from the General Revenue of the Colony as the Governor with the approval of the Legislative Council may from time to time direct.

Period and nature of inspection. Report of inspection.

50. Every school shall at least once in every twelve months be inspected by an inspector who shall personally examine each child and shall furnish a detailed report to the Governor upon the following subjects that is to say :—

(1) The attendance of the scholars;
(2) Cleanliness of the school premises ;
(3) Discipline and management of the school ;
(4) Efficiency of the teachers ;
(5) Progress and proficiency of the scholars ;

And any other matter concerning such school as he may deem necessary to report. Every report as aforesaid shall be published in the *Royal Gazette* and laid before the Legislative Council at its next meeting.

SCHOOL LANDS AND BUILDINGS.

School lands and buildings exempt from rates.

51. No rates shall be levied on any land or buildings used for the purposes of schools anything contained in any Ordinance to the contrary notwithstanding.

LIMITATION OF ORDINANCE.

Limitation clause.

52. The provisions of this Ordinance with respect to—

(1) Elections or nominations of members of the Board ;
(2) The raising of moneys for the purposes of the School Fund ;
(3) The power of the Rating Authority ;
(4) Compulsory attendance at school ;

shall not apply to natives.

Passed in Council this second day of December in the year of our Lord one thousand eight hundred and ninety.

SCHEDULES.

SCHEDULE A.

ORDINANCES REPEALED.

. . . .

SCHEDULE B.

FORM OF PRECEPT.

. . . .

SCHEDULE C.

Over 30 and up to 60 pupils £5 each per annum.
Over 60 and up to 100 pupils £3 each per annum.
And for every additional pupil £1 per annum.

APPENDIX B.

REGULATION UNDER PUBLIC EDUCATION ORDINANCE, 1890.

(Fiji Royal Gazette, 1891.)

School Fees, etc.

The Board may admit to the school any child above or below the ages of thirteen or six, respectively, but no Capitation Grant will be made in respect of any such child.

The parents or guardians of any such child shall pay such fees as the Board may from time to time determine. All such fees shall be collected by the Principal Teacher, and be by him paid to the Chairman of the Board. and be appropriated as the Board may determine.

This Regulation shall take effect from the first day of May, 1891.

Passed in Executive Council, this twenty-third day of May, 1891.

APPENDIX C.

EDUCATION.

REGULATIONS UNDER "THE PUBLIC EDUCATION ORDINANCE, 1890."

Legislative Council, Fiji, Council Paper No. 12, 1894.

(With revisions made in 1895 and 1898).

In exercise and pursuance of the powers and authorities vested in the Governor in Council by "The Public Education Ordinance 1890," the following Regulations are hereby made, and shall come into force on the first day of January, 1894.

I. PAYMENTS TO BOARDS.

1. The Capitation Allowance for the maintenance of Schools shall be paid by the Receiver-General to the Boards monthly; and the rate of payment for any month shall be made according to the average daily attendance of scholars between the age of six and fourteen years certified to in the Board's summary statement of such attendance for the preceding month.

2. The certificate of the Chairman of the Board shall be sufficient authority to the Receiver-General for such monthly payments.

II. ATTENDANCE REGISTERS AND RETURNS.

1. The Principal Teacher of each school shall keep a register of attendance in a form which shall be approved by the Governor, and all the teachers in the school shall assist in making up weekly and monthly summaries of attendance.

2. The attendance of the scholars in each school shall be registered every morning and every afternoon, within ten minutes after the assembling of the school, by the senior teacher in every school-room or class-room calling aloud the names of the scholars on the register, and entering, under the proper date, against the name of each scholar, the symbol ✓ if the scholar be present when the roll is called, and *a* if the scholar be then absent. No blank may be left opposite the name of any scholar in the

attendance columns of the register after the roll has been called, the attendance of late-comers to be marked in red ink.

3. The attendance of a child at morning school shall be reckoned as one attendance, and the attendance of a child at afternoon school shall be reckoned as one attendance; and a school opened in the morning and open in the afternoon shall be deemed to be opened twice. The school shall be held to be open any morning or afternoon if ten children be present in time to have their attendance registered under the preceding Regulation. The average daily attendance for any period shall be ascertained by dividing the total number of attendances for the period by the number of half-days on which the school has been open during the period.

4. It shall be the duty of the Principal Teacher of every school to remove the name of any pupil from the school roll on the day on which such teacher first knows that such pupil has been definitely removed from the school; and if at the end of any quarter ending with the last day of each month the school roll contains the name of any pupil that has not been in attendance at some time or other during such month, the Principal Teacher shall then remove the name of such pupil from the roll.

5. The Principal Teacher of every school shall, as soon as possible after the end of each month, cause to be transmitted to the School Board of the district a return exhibiting in the form hereinafter prescribed the state of the school roll and of the attendance for such month.

6. [Forms of monthly return of attendance.]

. . . .

III. OPENING OF SCHOOL.

1. The school shall be open daily throughout the week from 9.30 a.m. until 12.30 p.m., and from 2 p.m. until 4 p.m., excepting on Saturday.

IV. SCHOOL BUILDINGS.

1. It is the duty of the Board to make proper provision for the cleaning of the schoolroom and offices. The schoolroom and furniture should be swept and dusted daily, and washed as often as they are found to need washing: the windows also should be kept clean.

2. It is the duty of the Board to exercise a general supervision over the school-buildings and school-grounds; to do all in their power to protect the buildings and furniture from damage, and to cause any repairs to be made at the cost of the School Fund.

3. With regard to the use of the school-building for other than school purposes, it is suggested that Boards should not allow the school to be so used when there is another building in the district available; and that they should insist that no damage be done to the buildings, fittings, or furniture; that the schoolroom be left thoroughly clean, the furniture replaced, and the key returned in good time to the Principal Teacher.

V. ABSENCES.

1. Head Teachers must not absent themselves from their duties on school days during school hours, except in case of illness, or with the consent of the Board previously obtained. Every unauthorised absence must be reported forthwith to the Board.

2. Assistant and Pupil Teachers must not absent themselves from their duties without leave except in case of illness, of which a written intimation should be sent to the Principal Teacher before the school opens. Every such absence must be reported forthwith by the Principal Teacher to the Board.

3. Leave of absence for a day or part of day, and, in case of illness or other sufficient cause, for any period, must be obtained from the Board.

4. All applications for leave must be made in writing, and must be delivered by the Principal Teacher, with his remarks thereon, to the Board.

5. In every case of absence, whether on leave or otherwise, the period and cause of such absence must be duly entered in the monthly salary certificate to be forwarded to the Board.

VI. HOLIDAYS.

1. School Holidays shall be as follows:—

Christmas—Four weeks.
Easter—A week.
Midwinter—Two weeks—1st to 14th of July.

Also the following single Holidays:—

Good Friday,
The Queen's Birthday, and
The Birthday of the Prince of Wales, and
Any other Public Holiday which the Board may think it desirable to observe.

The School Board may at its discretion alter the period and duration of the holidays, provided the total holidays in any one year be not less than six nor more than eight weeks.

VII. EXTRA SUBJECTS.*

[1. Provision may be made in the time-table of the school for the teaching of any of the following extra subjects, viz.:—

Mathematics, Latin, Greek, French, German, other modern Languages, Book-keeping, Shorthand, Drawing, Mechanics, Chemistry Physics—(*a*) Light and Heat—(*b*) Magnetism and Electricity Botany, Geology, or Domestic Economy.

2. Lessons in any extra subjects taught must be given on not fewer than two days in every week.

The Board may, if it sees fit, charge any fee not exceeding a fee at the rate of sixpence per week for instruction in any extra subject.]

VIII. PUPIL-TEACHERS.

1. It shall be competent for School Boards, when necessary, to appoint Pupil-teachers to assist the Principal or other teachers of any school. Such Pupil-teachers must, before being appointed, be certified by an Inspector of Schools to have passed the Sixth Standard as prescribed by these Regulations, and must also be certified by a duly qualified medical practitioner to be of sound constitution and physically fit to undertake the work of teaching; and

2. The Pupil-teacher shall be not less than 14 years of age at the date of his or her engagement.

3. Any such person appointed to be a Pupil-teacher, shall enter into an agreement with the School Board to serve as a Pupil-teacher for a period of three years, or for such shorter period, as shall be certified by an Inspector of Schools to be adequate in view of the state of advancement of the Pupil-teacher's education at the date of his appointment.

4. The School Board shall pay to the Pupil-teacher salary at the rate of £30 per annum for the first year of engagement, to be increased by £10 per annum for each subsequent year.

5. The Board shall cause the Pupil-teacher, while the school is not being held, to receive without charge from a certificated teacher of the school in which the Pupil-teacher is engaged, special instruction, during at least five hours per week (except during school holidays), of which hours not more than two shall be part of the same day. Such special instruction, and any instruction given to the Pupil-teacher during school-hours shall be in the subjects in which the Pupil-teacher is to be examined by the Inspector as provided in Rule No. 6 hereof.

6. The qualifications that are required of Pupil-teachers at the close of each year of their engagement are as set forth in the schedule hereto. These qualifications will be tested by the Inspector of Schools at the annual examination of the school in which they are employed.

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* Revised Regulation, 1895. (Legislative Council, Fiji; Council Paper No. 6, 1895).

7. Until the establishment of a Training College and Practising School, Pupil-teachers who successfully pass before the Inspector of Schools the examination prescribed for the close of their term of engagement, may be employed as Assistant Teachers in schools; or, on the recommendation of the Inspector, may receive, under the hand of the Governor, a provisional certificate for immediate service in charge of small schools. They will also be forthwith eligible for examination for certificates.

IX.—EXAMINATION FOR CERTIFICATES AS TEACHERS.

1. Examinations for testing the educational acquirements of candidates for Certificates will be held at such time and place as may hereafter be appointed by notice published in the *Royal Gazette*.

2. A Syllabus of the subjects of examination may be had by candidates on application to the Colonial Secretary.

3. The examination for Certificates will be open to candidates who have either—

(*a*) Completed an engagement as Pupil-teacher satisfactorily, or

(*b*) Being upwards of 21 years of age have served as an Assistant for at least one year in schools under certificated teachers, and obtained a favourable report from an Inspector.

4. Candidates for certificates after successfully passing their examination must, as teachers, continuously engaged in the same schools, obtain two favourable reports from an Inspector, with an interval of one year between them, before the certificate will be issued.

X.—CERTIFICATES.

1. Certificates are of four classes. No certificate is originally issued above the Second Class. Certificates are open to revision within ten years from the date of issue, or of subsequent revision, on the reports of Inspectors of Schools in which the holder has been employed.

2. Certificates of the Second and Third Class may be raised to the First Class, and to the Second and First Class respectively by good service only.

3. Certificates of the Fourth Class do not entitle the holder to have charge of pupil-teachers, and can be raised only by examination.

XI.—MISCELLANEOUS.

1. Boards are requested to exert their influence in upholding the teacher's authority in the school, and to assist and protect the teacher in the discharge of his duties.

2. The course of instruction is regulated by the Ordinance.

3. Parents or guardians must not be allowed to interfere in these matters. If they have any complaint to make, they should make it, not to the teacher personally, nor in the school, nor in the presence of the pupils, but in writing to the Board, whose duty it will be to investigate the complaint. It is the duty of the Chairman of the Board to sign the monthly Salary Certificate and Returns, and also to countersign all requisitions for school furniture and appliances.

4. Boards are requested to render all possible assistance to the Governor in Council in obtaining accurate returns of attendance:—(1) By from time to time inspecting and revising the register of attendance, which is open to their inspection at the school; (2) By carefully examining the returns when presented by the Principal Teacher for signature and approval.

5. The Principal Teacher shall prepare a time-table to regulate the instruction given in the school. Such time-table shall be hung in a conspicuous position in the school, and shall be subject to the approval of the Inspector.

6. Teachers are required to examine the school-buildings and furniture daily, to ascertain whether they have received any damage, and to report immediately to the Board any repairs which may be necessary.

7. Teachers are not at liberty to part with the key of the school at any

time, or to give up possession except upon the written authority of the Board.

8. The Principal Teacher is responsible for the instruction and discipline in the school; and the Assistant and Pupil Teachers must obey his instructions.

9. The attendance of teachers must be registered daily by the Principal Teacher of each school.

10. Teachers must not engage in any other occupation if the Board is of opinion that it is likely to interfere with the due performance of their school duties.

11. Principal Teachers are required to devote five hours per week as provided by Section viii. (5) of these regulations for the instruction of the Pupil-teachers in the schools under their charge, and to report (either monthly or quarterly) on the attendance, diligence, and progress of each Pupil-teacher under instruction.

12. Teachers are expected to do all in their power to make their schools attractive to their pupils.

13. The Principal Teacher shall make arrangements for the proper supervision of the pupils during playtime and in the dinner-hour.

14. Corporal punishment should be inflicted sparingly, and, as a rule, by the Principal Teacher only.

15. Teachers must not interfere in any election of Members of the Board.

16. Teachers must immediately report to the Board any overcrowding in their school. An allowance of about 10 square feet of floor for each pupil is considered ample.

17. The Reports and Returns ordinarily required are as follows:—

Monthly Salary Certificate, to be forwarded by the Principal Teacher within three days after the last school-day of each calendar month.

Monthly Reports, to be forwarded by the Principal Teacher within three days after the last school-day of each calendar month, setting forth particulars of the attendance and diligence of the pupils.

* [The Principal Teacher shall thoroughly examine all the classes in the school, keeping a copy of the questions given, and a record of the examination in detail, three times in each year, viz.:—In March, September and December.]

18. Every Principal Teacher when taking over charge of a school shall make and sign a complete inventory of the maps, furniture, and appliances, describing their condition, and the condition of the school-building. He shall also at the same time furnish a written report upon the state and requirements of the school; and such report shall be forwarded to the Board.

19. All reports and inventories should be written on foolscap, and on one side of the paper only.

20. No single letter should deal with more than one subject.

21. All correspondence from teachers relating to the school-buildings and grounds, or matters connected with the internal economy and management of the school, must be addressed to the Chairman of the School Board.

22. The Principal Teacher of every school shall keep a log-book or diary. He must make, at least once a week, therein an entry which will specify ordinary progress, visits of Members of the Board, and other facts concerning the school or its teachers which may require to be referred to at a future time, or may otherwise deserve to be recorded.

No reflections or opinions of a general character are to be entered therein.

This book is to be open for the inspection of the Inspector of Schools or Members of the Board on visiting the school, and for the reception of any observations they may have to make concerning their visit.

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*Added to Section 17 in 1898. (Legislative Council, Fiji; Council Paper No. 22, 1898).

SCHE-

QUALIFICATIONS AND CERTIFICATES OF PUPIL-

—	1. Reading and Repetition.	2. English Grammar and Composition.	3. Arithmetic and Mathematics.	
			Male Pupil-teachers.	Female Pupil-teachers.
End of 1st Year	To read with fluency, ease and expression; and to repeat 50 consecutive lines of poetry with just expression and knowledge of the meaning.	The noun, verb, and adjective, pronoun, adverb, and preposition, with their relations in a sentence; and to write from memory the substance of a passage of simple prose, read to them with ordinary quickness, or a short letter. [*In the following years, copy writing, one line of large hand and one of small hand will be required.*]	Practice and proportion (simple and compound), vulgar and decimal fractions, interest and percentages.	Practice and bills of parcels, Proportion (simple and compound).
End of 2nd Year	To read as above; and to repeat 100 lines of poetry.	Analysis of sentences. Recapitulation of the preceding exercises; the meaning in English of the Latin prepositions; and to write a letter, or to write from memory the substance of a longer passage than at the end of first year.	Euclid, Books I and II, Algebra to Simple Equations (inclusive).*	Vulgar fractions. Decimal fractions.
End of 3rd Year	To read as above; and to repeat 80 lines of prose. N.B.—*The passages for repetition in prose and poetry must be of a secular character, and taken from some standard English writer, approved by the Inspector. The meaning and allusions if well known will atone for deficiency of memory.*	Recapitulation of the preceding exercises; to know something of the sources and growth of the English language; and to write an original composition on some simple subject selected by the Inspector.	Euclid Book III, and Algebra to Quadratic Equations (inclusive).†	Interest, and recapitulation of the preceding rules.

Female pupil-teachers, before admission, must produce a certificate from the school-
the annual examinations, must bring certified specimens of plain needlework to the inspector,
receiving practical instruction in any other kind of domestic industry. The inspector, at
upon the merit of the needlework.

N.B.—Pupil-teachers may be examined at the end of any year in subjects prescribed for

* Addition, subtraction, multiplication, division, greatest common measure, least
with easy problems which lead to them.

† The same as for the previous year, and cube root, simultaneous equations of the first
with easy problems leading to them.

LE.

CHERS DURING THEIR ENGAGEMENT.

4. ography.	5. History.	6. Teaching.	7. Additional Subject.	8. Music. *Optional.*
e Austra- Colonies Europe. *[aps to be* *wn in this* *the fol-* *ing years.*]	History of England from Alfred the Great to the Norman Conquest.	To teach a class to the satisfaction of the Inspector.	*Compulsory.* All male Pupil-teachers must choose *one* of the four languages specified below, and will be examined therein at the end of their 1st, 2nd and 3rd years, viz.: Latin, Greek, French, or German. Grammar to end of regular verbs, and 10 pages of a vocabulary. (1) Mechanics, (2) Chemistry, (3) Annual Physiology, (4) Acoustics, Light, and Heat, (5) Magnetism and Electricity, (6) Physiography, (7) Botany.	The natural scale and the intervals found in it. Shapes and relative values of notes and rests. Places of notes on the *treble* stave. Relation of treble stave to *bass*. Places of notes on both. Simple - common, and simple-triple time.
e Colonies, sia and rica.	History of England from the Conquest to the Union.	The same, and to show increased skill in instruction and discipline.	Latin and Greek: Irregular verbs, and knowledge of easy reading-book. Translation of simple English sentences of three or four words. Modern languages: Grammar and translation into English of easy narrative sentences. Ten pages of a French or German conversation book.	Scales and intervals altered by sharps and flats. Compound times.
e Colonies, erica and Oceans.	British History from the Union to the present time.	To satisfy the Inspector of power to conduct a division of the school, or manage grouped classes in the class-room and specially to give a collective lesson.	*Voluntary.* Latin: The Latin Grammar; Cæsar de Bello Gallico, Book I. Translation into Latin of somewhat longer sentences. Greek: The Greek Grammar; Xenophon's Anabasis, Book I. Translation into Greek of somewhat longer sentences. French or German: Grammar and knowledge of some easy French or German book. Translation of conversational sentences into French or German. Tolerable correctness of pronunciation.	The minor scale in its diatonic forms. The minor scale in its chromatic forms, and the chromatic intervals found in it.

ess and managers that they possess reasonable competency as sempstresses; and, at
her with a statement from the schoolmistress specifying whether they have been
ime of examination, or afterwards, will obtain the opinion of some competent person

ding years in columns 2, 3, 4, 5, and 8, of this Schedule.
ion multiple, fractions, square root, and simple equations of one unknown quantity,

e of two unknown quantities and quadratic equations involving one unknown quantity,

APPENDIX D.

A REGULATION (OF THE NATIVE REGULATION BOARD) CONCERNING SCHOOLS.

No. 1, 1891.

1. Regulation 15 of 1877, is hereby repealed.
2. Every child between six and fourteen years of age shall regularly attend school.
3. The teachers of every school shall be paid in such way as may be ordered by the District Council. Chiefs of towns and magistrates shall uphold the schools and their teachers and shall see the children attend regularly.
4. Children who wilfully absent themselves or who play truant shall be sent to school by the village constable, and may be whipped with "sasa" by the teacher.
5. If any such child is prevented without just cause from attending school on any day by its father or mother or other person, the constable shall report the matter to the chief of the village or town, who shall cause investigation to be made, and, if necessary, reprimand such person. Any person who has been reprimanded once may for a subsequent offence be brought before the District Court and fined one shilling or, in default, be imprisoned for three days with hard labour.

Passed by the Native Regulation Board, the eighteenth day of September, 1891.

Approved by the Legislative Council, this sixteenth day of November, 1891.

APPENDIX E.

AN ORDINANCE,

(*Enacted by the Governor of the Colony of Fiji, with the advice and consent of the Legislative Council thereof*)

TO ESTABLISH INDUSTRIAL SCHOOLS FOR NATIVES,

No. XVIII., 1880.

30 October 1880.

Preamble. Whereas it is desirable to teach a certain selected number of native lads useful arts such as are not known or only practised in primitive modes amongst the native population in order to the greater diffusion of such arts among the Fijians.

Be it therefore enacted by the Governor with the advice and consent of the Legislative Council as follows:—

Governor may establish two Industrial Schools. I. It shall be lawful for the Governor to establish two Industrial Schools for natives in which native lads shall be taught useful trades and arts.

Schools to be under supervision of Board. II. Such Schools shall be under the general supervision of the Native Regulation Board and the Commissioner for Native Affairs with two other members of the Board one European and one native shall make annual reports to the Governor upon the condition and efficiency of such schools, These reports shall be laid before the Legislative Council and communicated to the Native Regulation Board and Bose-vaka-Turaga.

appointed for the purpose. Board to report annually.

III. The course of instruction and discipline the age of natives to be admitted the time at which and when their attendance shall cease and other matters of internal economy shall from time to time be established and regulated by the Native Regulation Board.

Duties of Native Regulation Board.

IV. The Governor shall appoint a Superintendent for each school and such assistant teachers as may be necessary competent to teach the arts which may by the Native Regulation Board be from time to time directed to be taught who shall receive such salary and allowances as the Governor with the advice and consent of the Legislative Council, may determine.

Superintendent to be appointed.

V. One such school shall be established within four months after the passing of this Ordinance on such site as the Governor may select or approve.

Governor to establish one school within four months.

VI. The other school authorised by this Ordinance shall be established before the close of the year 1882.

Another school to be established in year 1882.

VII. The cost of the establishment and maintenance of such schools shall be borne on the Estimates of the colony and annually voted by the Legislative Council upon a budget of estimated receipts and expenditure to be annually prepared by the Native Regulation Board in the month of September.

Cost of schools to be a charge on the estimates.

VIII. The Governor may acquire such sites as may be necessary for the said schools either by purchase or lease and the sums necessary for such purchase or lease shall be included in the budget of receipts and expenditure prepared by the Native Regulation Board.

Governor may acquire necessary sites.

IX. The houses and workshops shall be erected and provided by the native population of such districts or towns as may have been or shall be designated for the purpose by the Bose-vaka-Turaga.

Houses and workshops, how provided.

X. The lads to be sent to such schools shall be those who have already shown general quickness and aptitude and after they have been taught any mechanical art they may be required by the Bose-vaka-Turaga on such terms as may be agreed on to teach such art in their own locality.

Qualification required for admittance to Industrial Schools.

XI. The number of lads in each school shall not exceed one hundred and after the first season they shall be required to grow sufficient food for their own use and in whatever mechanical art they may be receiving instruction they shall be taught the arts of agriculture and horticulture to such extent as may be useful.

Number to be admitted.

XII. Those to be sent to the school first erected on Viti Levu shall be determined by the Governor. They shall be selected by the Vei Bose-vaka-Yasana of the provinces of Kadavu Rewa Tai Levu Ra Ba and Yasawas Nadroga Namosi Serua and Colo East and West.

Selection for first school, how determined.

XIII. Those to be sent to the school on Vanua Levu shall be selected by the Vei Bose-vaka-Yasana of the provinces of Lomai-Viti Lau Bua Cakadrove and Macuata in such proportions as the Governor may determine.

Selections for second school how determined.

XIV. Each lad sent to an Industrial School will be required to continue in attendance till he is discharged by the Superintendent or has reached the maximum age fixed by the Native Regulation Board or his attendance has been excused by such Board on cause shewn.

Term of attendance.

XV. The Superintendent shall have the powers to enforce internal discipline which are by law recognised to be vested in Schoolmasters.

Powers of Superintendent.

XVI. Any lad absconding from School may be taken back by orders of the Superintendent by any European or native police officer without

Absconders, how dealt with.

warrant or may be returned to his school by order of a European or native Stipendiary Magistrate.

Passed in Council this seventh day of October in the year of our Lord one thousand eight hundred and eighty.

APPENDIX F.

A REGULATION (OF THE NATIVE REGULATION BOARD) FOR THE MANAGEMENT OF INDUSTRIAL SCHOOLS.

No. 5, 1880.

1. No boy shall be admitted to school under the age of twelve, or above the age of sixteen, except by the Governor's express directions.

2. Every boy not dismissed or excused shall remain five years in the school.

3. Any youth after the expiration of such five years may, if he desires to remain for a longer period to perfect himself in any trade, be permitted to do so on the recommendation of the Superintendent and with the Governor's consent.

4. The Superintendent shall have local charge of the Institution.

5. The following subjects to be taught to all :—

(1.) Reading.
(2.) Writing.
(3.) Arithmetic.
(4.) English.
(5.) Care and Management of Stock.
(6.) Agriculture.
(7.) Carpentering, including House-building and Sawyer work.

And the following Trades to such boys as may be appointed, or as may have a desire to learn them :—

(8.) Blacksmiths' work.
(9.) Boat-building.
(10.) Sail-making.
(11.) Rope-making.
(12.) Salt-making.
(13.) Soap-boiling.
(14.) Brick-making.
(15.) Printing.
(16.) Road-making.

6. Every boy shall be provided with cotton clothing of uniform pattern, and with a cotton coverlet. Woollen clothes and coverlets only to be worn when ordered by the medical attendant.

Passed by the Native Regulation Board the fifteenth day of November, 1880.

Approved by the Legislative Council, the twenty-sixth day of February, 1881.

APPENDIX G.

A REGULATION (OF THE NATIVE REGULATION BOARD) CONCERNING YOUTHS WHO HAVE COMPLETED THEIR TERM OF INSTRUCTION AT THE GOVERNMENT TECHNICAL SCHOOL.

No. 10, 1890.

Whereas it is desirable that the training received by youths from the Government School, Yanawai, be of advantage to themselves and the districts to which they belong, and also that they should be encouraged to work at the trade they have learned, the following is enacted :—

1. The title of these youths who have served their term at school and returned to their provinces shall be " Matai Taukei."

2. Upon the return of the Matai Taukei to their homes they shall for a period not exceeding four years be under the control of the Roko of the province ; and it shall be the duty of the Provincial Council in each province to determine, subject to the approval of the Governor, where they are to be located. Suitable dwelling-houses, and a Provincial Workshed shall also be provided by the province to which they belong.

3. All tools required on their return to their province shall be provided by their respective provinces, and the Matai Taukei shall be held responsible for them. On no account are they to be lent for private purposes.

4. All work performed by the Matai Taukei shall be paid for by the persons for whom the work is done. Remuneration for such work to be agreed upon by the parties concerned, subject to the approval of the Roko of the province when under £20.

5. In all contracts where the pecuniary consideration exceeds £20, the Roko shall report the same for the approval of the Governor before being carried into effect.

6. The money, when the necessary sanction has been obtained, shall then be collected and transmitted to the European Stipendiary Magistrate of the district, who shall cause it to be paid to the Matai Taukei.

7. From all contract moneys due to the Matai Taukei, a sum of one shilling in the pound shall be deducted by the European Stipendiary Magistrate of the district and placed to the credit of the funds of the province for the purpose of defraying the purchase of tools.

8. A return showing all work performed and remuneration received shall be regularly made out and read by the Provincial Scribe at the Provincial Council, after which it shall form part of the Minutes of the Provincial Report, and be transmitted to the Native Commissioner.

9. All Matai Taukei may commute their taxes in the same way as native ministers and masters of vessels.

10. The Governor may at any time permit any Matai Taukei to return to his own village and reside there permanently.

Passed by the Native Regulation Board, the fifth day of November, 1890.

Approved by the Legislative Council, this seventeenth day of November, 1890.

THE

SYSTEM OF EDUCATION

IN THE

FALKLAND ISLANDS.

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The School Attendance Ordinance, 1895.

THE SYSTEM OF EDUCATION IN THE FALKLAND ISLANDS.

Introduction.

The Falkland Islands are situated in the South Atlantic, 300 miles east of the straits of Magellan. They were discovered by Davis in 1592, and visited by Hawkins two years later.

In the year of the Treaty of Paris (1763) the islands were occupied by the French, and a small colony of Acadians was planted at Port Louis by Bougainville. The new settlement was bought out by the Spaniards, jealous of all interference in this part of the globe. In 1766 a small garrison had been left by Captain Byron on the Western Island. This force was promptly expelled by the Spaniards.

In 1832 the British Government took possession of these islands for the protection of the whale fishery, and they were administered by the Admiralty. In 1843 civil government was established, and the seat of government transferred to Stanley.

The circumstances of the Colony in regard to education are peculiar; one-half of the children live scattered over the islands, of which there are fifteen inhabited their parents being shepherds, navvies, managers and masters. With the exception of Stanley and Darwin, most families are separated from one another by one, two or three hours' ride.

Schools in Stanley.

In Stanley the Colonial Government have a Senior and Infant School, taught by a schoolmaster and schoolmistress trained in England, assisted by two young people, who have been trained locally by the aforesaid teachers, but they hold no certificates.

A private school is carried on by the Roman Catholic priest, who receives a small grant from the Government towards it. Just now he is assisted by a teacher from Buenos Ayres.

School in Darwin.

In Darwin, the only other village in the islands, the Falkland Islands Company keep a small school taught by their store-keeper, who, however, is a trained schoolmaster from Scotland, and a Master of Arts from the Aberdeen University.

Travelling School-masters.

In the "Camps," as the open country is called, there are four travelling schoolmasters. The Falkland Islands Company was the first to try this experiment, the Government following their lead a few years afterwards. The system carried out varies, but the principle is for the master to spend a certain time with each family; the period extends from a fortnight to six weeks; he then goes on to the next family, having left with the children so much to have ready for him the next time he returns to their house. Though a very primitive arrangement the children get on very well indeed; the master, while residing with the family, teaches new rules, etc., which the parents keep up while he is absent. In fact the advantage was so marked that the teachers have gradually increased from one to four, and the Falkland Islands Company are speaking of appointing another teacher for the children in their camps.

Being a Crown Colony there is no local authority. The Governor in Council administers the education.

The total cost of education to the Government for the year 1901 was £635 14s. 5d. This does not include the cost incurred by the Falkland Islands Company.

In Stanley the children pay school fees: in the senior school, 6d. each per week; in the infant school, 3d. each per week. In the camps there are no fees, but the schoolmaster has his board and lodgings free while teaching.

onal
cs.

The total number of children under instruction during the year 1901 was 375; the total population of the Islands by the census of 1901 being 2,043; the total number of children between five and fifteen being 456. School attendance is compulsory between the ages of five and fifteen in Stanley, and is enforced by the police court. (For School Attendance Law see Appendix).

bus of
uction.

All schools are more or less under the same syllabus, which is founded on the Code in use in the primary schools in Great Britain; but there is one Roman Catholic school.

ection.

The Stanley schools are examined simultaneously by an Inspector appointed by the Governor in Council. The three Government travelling schoolmasters' scholars are examined twice a year by the Church clergy, as the latter itinerate from house to house.

chers.

The Secretary of State for the Colonies appoints the head teachers. The assistant teachers are appointed by the Governor in Council. The Falkland Islands Company appoint their own teachers. The Government schoolmaster in Stanley receives £170 per annum; school fees to the amount of about £35 and free residence. The schoolmistress receives £40 per annum and all school fees (about £30 a year). The travelling schoolmasters are paid £5 per month for the first year. The pay is increased by £5 per annum until it amounts to £80 per annum; they also receive a free passage out and home. The two assistant teachers are paid £42 and £36 per annum respectively. There are six men teachers and three women teachers. The pensions of the Government teachers are calculated at the usual rate for civil servants, viz., one-sixtieth of the annual income for every year's service.

igious
ruction.

There are no regulations for religious instruction.

cial
jects.

In the Senior Government School in Stanley, the children are taught singing, drawing, and receive a little physical drill. No instruction is given in agriculture, cookery, domestic economy, or handicrafts or manual training, except that the girls are taught sewing.

There are no blind, deaf or dumb children; neither are there any needing special restraint in reformatory schools. No provision of any sort exists for defective children, of which there are only one or two.

Secondary Education.

There are no continuation schools of any sort in the Colony, The Government schoolmaster opens in the winter a night school, which receives no aid from the Government. Those seeking secondary education are sent to England, the population being too small for the support of a secondary school.

The few children who have gone from the Government School in Stanley to England for secondary education have invariably more than held their own in the schools to which they have been sent.

LOWTHER E. BRANDON,
Dean, Colonial Chaplain and
Government School Inspector.

Stanley,
July 1902.

APPENDIX.

FALKLAND ISLANDS.

THE SCHOOL ATTENDANCE ORDINANCE, 1895.

AN ORDINANCE TO REGULATE THE ATTENDANCE OF CHILDREN AT SCHOOL.

No. 6 of 1895

Preamble.

Whereas it is expedient to make provision for the regular attendance of children at school and for the remission of school fees in the case of children attending the Government Schools whose parents are unable from poverty to pay such fees.

Enacting Clause.

Be it enacted by the Governor of the Falkland Islands and their Dependencies, with the advice and consent of the Legislative Council thereof, as follows :—

Parents and Guardians to send Children to School.

1. The parents or guardians of all children residing in Stanley of not less than five and not more than thirteeen years of age are hereby required to cause such children to attend school unless there be some reasonable excuse as hereinafter-mentioned shewn to the satisfaction of the Police Magistrate. Provided always that nothing herein contained shall prevent the exemption of any child between ten and thirteen years of age from attending school totally or partially if the Police Magistrate is satisfied that such child is able to pass the Standard of Examination contained in Form A. in the Schedule to this Ordinance annexed.

Excuse for not doing so.

Any of the following reasons shall be a reasonable excuse :

(*a*) That the child is under efficient instruction in some other manner.

(*b*) That the child has been prevented from attending school by illness or any other unavoidable cause.

Penalty.

Any parent or guardian acting in contravention of this Section shall be liable to a penalty not exceeding five shillings: Provided always that a complaint for continued non-attendance shall not be repeated at any less interval than two weeks.

Chief Constable to prosecute complaints.

2. It shall be the duty of the Chief Constable to keep and from time to time revise, add to and correct, a list (in the form B in the Schedule to this Ordinance annexed) of all children between the ages of five and thirteen years residing in Stanley and it shall be the further duty of the said Chief Constable to lodge a complaint before the Police Magistrate against the parent or guardian of any of such children who shall fail and omit to send them daily to school.

Teacher to furnish names of absentees to Chief Constable.

3. It shall be the duty of the Head Teachers of the Government Schools and the Teachers of all Schools receiving grants from the Government in aid of their Schools in Stanley to furnish the Chief Constable once in every two weeks (Holy days excepted) with a list in the Form C in the Schedule to this Ordinance annexed of the children on the Register of such Schools who have without reasonable excuse failed to attend School on any day

during such period. The production of any such list shall be evidence before the Police Magistrate of the absence from school of the child or children named therein on the date or dates mentioned.

4. The Governor in Council may from time to time upon being satisfied of the establishment of a Public School in any other Town or District than Stanley make Bye-Laws for all or any of the following purposes:

Power of Governor in Council to extend law to other districts and to make Bye-Laws.

(*a*) Requiring the parents in such Town or District of children of not less than five years nor more than thirteen years of age (as may be fixed by the Bye-Laws) to cause such children to attend school unless they are able to pass to the satisfaction of a Justice of the Peace the Standard of Examination contained in Form A in the Schedule or unless the child is under efficient instruction in some other manner or has been prevented from attending School by illness or any other unavoidable cause or resides a greater distance than two miles from a School.

(*b*) Imposing penalties not exceeding five shillings for breach of any Bye-Law.

Such Bye-Laws shall upon publication in the Government Gazette have the same effect as if inserted in this Ordinance.

5. All penalties under this Ordinance or under the Bye-Laws framed hereunder shall be recoverable in a summary manner in Stanley before the Police Magistrate on the complaint of the Chief Constable and in any other place than Stanley before a Justice of the Peace of the Colony on the prosecution of any person named or appointed by the Governor.

Mode of recovery of penalties.

6. The Governor of the Colony is hereby empowered to sanction the remission of the whole or any part of the school fees of any child attending a Government School upon being satisfied that the parent or guardian of such child is unable because of indigent circumstances to pay the same.

Remission fees in case of poverty.

7. In this Ordinance the following words shall have the meanings respectively assigned to them as under:

Interpretation clause.

"*Governor.*"—Shall include and mean the Officer Administering the Government.

"*Guardian.*"—Shall include and mean the person with whom the child alleged to have been absent from school was at the time residing.

"*Police Magistrate.*"—Shall include and mean the person discharging the duties of Police Magistrate in Stanley for the time being.

"*Chief Constable.*"—Shall include and mean the person discharging the duties of that Office.

8. Ordinance No. 5 of 1889 is hereby repealed.

Repealing clause.

9. This Ordinance may be cited for all purposes as "The School Attendance Ordinance, 1895," and shall come into operation on the passing thereof.

Short title.

Passed the Legislative Council this 5th day of April, in the year of Our Lord One thousand eight hundred and ninety-five.

SCHEDULE.

(Form A.)

STANDARD OF EXAMINATION.

Reading. To read a passage from a Standard English Author.

Writing. To write correctly twelve lines of prose or poetry from a Standard English author slowly read once and then dictated.

Copy Books (capitals and figures, large and small hand) to be shewn and approved.

Arithmetic. Compound Rules (Money), Reduction of Common Weights and Measures, Practice, and single Rule of Three.

(Form B.)

Name of Child.	Date of Birth.	Name of Parent or Guardian.	With whom residing.

Chief Constable.

Day of 190

Form C.)

Name of Child.	Age.	Parent or Guardian.	Days when absent from School.	Explanation (if any) of absence or Remarks of Teacher.

Teacher of School.

Day of 190

APPENDIX 1.

NOTE ON THE WORK OF THE INDUSTRIAL MISSIONS AID SOCIETY.

In response to an inquiry addressed to him by the Board of Education, Mr. W. H. J. Hatch, Secretary of the Industrial Missions Aid Society, wrote on April 15th, 1902, as follows:—

> "The aim of this Society is not so much to give the technical education necessary to enable the natives to become self-supporting and self-respecting citizens, but to encourage the missionaries so to educate them by establishing factories at which—when proficient—they may obtain employment, and also by finding a market for the produce of such factories.
>
> Our experience, so far, has been confined to India, and in the industries we have established there—chiefly carpet making—we use the technical knowledge which is, so to speak, indigenous to the country."

The following extracts are taken from a pamphlet issued by the Society:—

> "There is a strong feeling in missionary circles in favour of a much greater development of the industrial element in missionary operations, and of associating commercial, manufacturing, agricultural, and other pursuits with the ordinary work of Foreign Missions, financially separate, but linked in close fellowship.
>
> "Many advantages would be gained by such a combination of spiritual and industrial work, but the main objects the Industrial Missions Aid Society has in view are the following:—

1st.—To Increase the Funds available for Missionary Purposes.

> "It is beyond dispute that far more money is needed to carry on and extend the Lord's work among the heathen than is now available from direct gifts. A very large field exists for the employment of capital in the development of missionary enterprise on a self-supporting industrial basis.
>
> "There is much capital in the hands of Christian people in England which might be devoted to this purpose, and it may reasonably be inferred that Christian people, having money to invest, will readily and gladly support industrial missionary work, provided they can be convinced that it may be wisely undertaken.

2ND.—TO FIND EMPLOYMENT FOR NATIVE CHRISTIANS.

"It is perhaps not generally known that the missionary has no more difficult problem to solve in connection with his work, especially in India, than what to do with his converts.

"In very many cases where Christianity is embraced by the heathen much persecution and suffering follow. A Hindoo peasant, for instance, if he is a caste man, loses his caste, which really means losing all, for he is shut out from his house, discarded by his family and friends, and even forbidden the privilege of drawing water from the village well or buying at the village shop. A native teacher, on accepting Christ, loses his pupils, a shopkeeper his customers; in fact, in many cases, a convert is practically excommunicated from the whole village, and cut off from obtaining a living. What is a missionary to do in such cases? If he has the means, which is not often the case, he may afford temporary relief, but in this there is the danger of pauperising the converts.

"Many missionaries have commenced industrial work in connection with their Missions, and have attempted to meet the difficulty by finding employment for the native convert. Generally speaking, however, such efforts have not been successful, partly because of their interference with the missionary's spiritual labours, and partly through the lack of financial assistance and commercial counsel and management. Money is needed to obtain land, put up buildings, provide tools, etc., and the missionary has none for the purpose. His Society is not often in a position to help him in this respect. Again, a missionary may see a good opening for a profitable industry, which would greatly assist in the spread of the Gospel, but it would not be advisable for him in his position to undertake it, even if he had the time and means.

3RD.—TO PROVIDE TECHNICAL EDUCATION FOR NATIVE YOUTHS.

"The vast majority of those among whom the missionary labours are of the lowest and most ignorant class, helpless and dependent upon the missionary. Any effort made to elevate these poor heathen by teaching them trades, or by giving them such technical education as will enable them to earn a living for themselves, and lift them out of their unhappy condition, must surely be a great power for good.

4TH.—TO ILLUSTRATE THE CLOSE CONNECTION BETWEEN THE CHRISTIAN LIFE AND HONEST LABOUR.

"It is Christianity which has sanctified labour. Among some of the heathen races manual labour is looked upon as degrading and an evil to be avoided. It is, therefore, important for converts to learn that honest labour is dignified and ennobling, and that God's will is that a Christian should engage in labour and work with his hands, if necessary, to earn a living.

"The success of the Basel German Mission, in combining industrial and missionary enterprise in India and elsewhere, has been remarkable. The effect has been excellent, and the work justified commercially and blessed spiritually. It employs many thousands of native Christians, as well as some heathen workers, in various industries, such as weaving, printing, engineering, tile making, carpentering, etc., and the influence of these industries for good in association with spiritual work, both on native Christian and heathen, has been incalculable.

"There are many such openings in connection with other missionary stations, and as similar industries can be established on an equally sound basis and on a suitable scale, there is no reason why the same measure of success should not be achieved both financially and spiritually.

"The Boards of the various Missionary Societies, while recognising the value of industrial work, are not usually in a position to help their missionaries in this respect.

"While many missionaries in the different societies are contemplating various industrial schemes to strengthen their work, they frequently feel the need, not only of financial assistance, but of commercial counsel as to the best things to grow or make, the disposal of their productions, the organisation and management of their effort, and in many other ways. It is sometimes as important to point out the uselessness of an impracticable scheme as to encourage a hopeful suggestion.

"The Industrial Missions Aid Society is established with a view of being helpful to all Missionary bodies, and, in some measure, meeting the needs above-mentioned.

"It will be a centre to which applications from the Mission field for assistance may be addressed. The work of the Society will be conducted on sound business principles, and each proposal or scheme, whether for initiating new industries or for helping those already in existence, will be most carefully considered on its merits.

"Where possible, the details furnished will be verified, and independent opinion obtained, regarding the utility of the proposal both from the missionary and business standpoint, and no scheme will be accepted which does not satisfy the Society on these points.

"Full particulars of approved schemes, stating rate of interest to be paid, etc., will be circulated, and investors invited to supply the necessary capital for the same. All the reports and information upon which the Society rely, in reference to the scheme, will be open to inspection, so that the investor may exercise his own judgment in the matter.

"Separate accounts will be kept of each scheme, and, for the present, the investors must look to the profits made in respect of the particular scheme in which they have invested or the proceeds of the realisation thereof, for their interest and return of principal. As soon as possible, however, it is proposed to create a reserve fund to meet any possible losses but investors will not have any direct claim upon such reserve fund.

"All profit made by the Society, after payment of working expenses, interest upon capital, and any appropriation for the reserve fund, will be employed for the benefit of missionary enterprise, according to the discretion of the directors.

"Exceptional cases will probably come before the Society in the form of proposals for assistance offering but small security from the commercial point of view. In any such case, however, where the possibilities from the missionary standpoint appear valuable, the Society will shrink from the responsibility of declining to consider the proposal altogether, but will circulate full particulars of the scheme in the hope that some of God's people will be led to support it, either by their gifts, or by the acceptance of any risk that the investment of their capital may involve.

"While the promotion of the industrial side of missionary work is the special feature of the Society, the still greater importance of the spiritual work of Missions is fully recognised, and the greatest care will be taken to preserve the spiritual character of the work, and to prevent the secular element at any time assuming too great an importance.

"The Society also hope by means of industries at home to raise funds for missionary purposes.

"In order that the Industrial Missions Aid Society may be so far as possible self-supporting, all business transacted will, except where otherwise agreed, be subject to a moderate charge to cover working expenses, and provide means for further development."

APPENDIX 2.

ON THE EDUCATION OF NATIVE RACES (C.M.S.)

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ON THE EDUCATION OF NATIVE RACES.

Introductor

1. There is every reason to hope that the views of a Society having the historic experience and continuity of the Church Missionary Society on such a subject as "The Education of Native Races" will, if fairly and temperately presented, receive due attention and respect; but to focus even the main points of such a presentation within the narrow limits of some twenty pages is a task of considerable difficulty. This, however, is what I have been asked to do, and though the Society cannot accept official responsibility for what is here written, yet as one who has for many years now studied its work, and is in entire sympathy with its objects, I trust that I shall not fall into any serious error either of fact or opinion in attempting to comply with the request. No statement will be made for which sufficient authority has not, as I believe, been found, although only a very partial view of such testimony can be exhibited in the lettered notes which are given below. In selecting this evidence from the abundant literature available for the purpose, my desire has been to give facts which are typical, rather than those which are abnormal, and it may safely be concluded in, I think, every case that the particular instance adduced could be illustrated by others, did time and space permit.

The main o ject of th paper, test mony, not ci ticism.

2. The action of the Society in having the present paper drawn up is, at least as regards outsiders, understood to be that of a witness as distinguished from that of a judge. No criticism, therefore, will be offered (directly) on the work of educational agencies other than its own, and as far as possible statements of a controversial nature will be avoided. The considerations urged will be those suggested by the facts of a hundred years of Missionary experience, but in using those facts I shall endeavour to indicate fairly the lessons learned from them by the Society, acknowledging where necessary the corrective teaching of failure. On the other hand, I solicit a candid and constant remembrance of the constitution and object of the Church Missionary Society, which must naturally dominate its point of view, and give direction and definiteness to its treatment of the many problems involved.

Necessity keeping pri ciples to th front.

3. It is necessary at starting to lay emphasis on the danger of losing sight of leading principles amid a mass of details; of "failing to see the forest for the trees!" It is no mere academic theory, but a living and intensely practical truth, full of consequences which ramify throughout the whole system of its teaching, that the Society in attempting to provide education, whether it be literary or industrial, for non-civilized races, or for those which, though non-Christian, have some civilization of their own, has always treated the matter, important as it is, as only part of a still larger, and still more important subject; that subject, being of course, the enfranchisement of each individual human life from evil of

every kind through the power of the Gospel of our Lord Jesus Christ. If there is any one lesson which more clearly than others stands out from the great mass of testimony which forms the experience of the Church Missionary Society it is this, that the only effectual lever which can be trusted to work at all times—the only regenerating power which can be brought to bear successfully with any continuance on the lives of savages, to redeem them from grossness and barbarity and superstition, is the body of practical truth summed up in Christian evangelical doctrine. Wherever this principle has been accepted and acted upon, there has been, we believe it can be proved abundantly, success. To those who accept this principle it must ever seem labour misdirected to try the task by any other means, considered as main and principal, though other means may be used indeed as subsidiary and subordinate. And wherever such other means may have from whatsoever cause been allowed to usurp the leading place in educational work, there success seems to have been lessened, if not entirely lost.

A great lesson learned by the Society in its early days.

4. It must be admitted that this truth, now long since adopted as the '*a, b, c,*' of Missionary teaching, was learnt by the Society through bitter experience in its early days. When Samuel Marsden, the heroic advocate of Missions to the New Zealand Maoris, came to England in 1808, to plead for the people he loved so well, the Committee adopted some measures which indicate a want of clear perception of the correlative order and proportional importance of teaching religion and of teaching the "arts of civilization." Broadly speaking, there are two methods of procedure which are quite distinct, nay, under certain circumstances, they may become contradictory. "Civilize in order to Christianize" is one; "Christianize in order to civilize" is the other. The first method was attempted in New Zealand when Missionary work was begun there (Note A), and some traces of its influence are to be found in the early history of Sierra Leone (Note B), though they were quickly swept away by the spiritual enthusiasm of Johnson and Düring. Among the Maoris, the experiment was pursued for some years. Marsden had said "Nothing in my opinion can pave the way for the introduction of the Gospel but civilization, and that can only be accomplished among the heathen by the arts. . . . The arts and religion should go together. The attention of the heathen can be gained, and their vagrant habits corrected only by the arts." And for this end three mechanics were sent out under the name of "settlers," who should exhibit in their own lives the force and power of Christian principles, in the hope that the minds of the Maoris might from seeing them as neighbours be prepared for Christian teaching. The plan failed, partly, it is true, from the unworthiness of some of the "settlers," but partly also—and that in a decisive degree— from the mixture of aims embodied in the scheme. Fourteen years later, the Committee sent out Henry Williams, formerly an officer in the Navy, but now ordained as a

Missionary, and the instructions given him show a growing clearness as to the order and proportion of things. As Mr. Stock writes in his invaluable history* (Note C.), "The Committee were now realising that if civilization preceded Christianity, it was very likely to prove an obstacle to Christianity, and that the Gospel did not need the 'arts of life' as its precursors, however useful they might be to win attention to the Divine Message."

That lesson never forgotten since

5. The dominant pre-eminence of that Divine Message has ever since been unchallenged in the operations of the Church Missionary Society. The method of simple and direct evangelization—to be used in the earliest days of a Mission, and maintained through all subsequent developments of work—has since the lesson learnt in New Zealand, been deliberately and systematically pursued by the Society's agents, and whatever success has been obtained by them in civilizing and uplifting native races, whether in Sierra Leone among the degraded and cruelly-wronged slaves whom English generosity and justice tardily set free, or in New Zealand among the cannibal Maoris, or among the Red Indians in British North America or the illiterate heathen of Central Africa, or in the much more difficult task among the peoples of India, China, and Japan—among many peoples, and under greatly varying conditions—that success has been ever due to one mighty uplifting and cleansing power, the preaching and teaching of the Cross of Christ. Nothing less will do, and nothing more is needed. (Note D.)

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6. This all-important position requires, I believe, no qualification, though it may well receive some explanation. It has been the fashion in some quarters from time to time in the Society's history to ignore the work-a-day side of evangelical religion, and to belittle its practical influence on the habits of daily life. But it may be reasonably contended that this is disingenuously unfair. The honest and whole-hearted acceptance of evangelical truth—and no Missionary of the Church Missionary Society, if he is loyal to his principles, can aim at anything less—will exert an intensely dynamic and salutary influence on every department of the whole nature of man—body, soul and spirit. Experience has shown that practical industry and manual labour, quickened intelligence, and it may almost be called the birth of a new æsthetic sense, have been developed under the religious education given by the Society as really and typically as the new birth of the Spirit and a new principle of ethical thought. To quote a once well-known instance,† "It is in our liberated African towns," says the *Sierra Leone Gazette* of 1824, "that the richest enjoyment awaits the

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* "The History of the Church Missionary Society, its Environment, its Men and its Work;" by Eugene Stock, Editorial Secretary. 3 vols. London. 1899.

† There is this convenience in sometimes quoting the older illustrations of Missionary work that, (1) Newer facts of the same kind are apt to monopolise the memory, so that when recalled the earlier history comes to us with tonic freshness; (2) we are tempted to forget how much has been done before our time, and to judge of institutions only by their present work.

philanthropist. There he may contemplate with delight the happy fruits of that system, the primary feature of which is religious instruction, and with, and proceeding from, that instruction, the inculcation of moral and industrious habits. The superiority of the mountain roads, the cleanness and respectable appearance of the villages, the immense forests cleared away, and the soil covered with the various productions of the climate, fully attest the unremitting industry of these interesting people." Equally strong, or stronger, facts (Note E) might be adduced from the story of the Society's work in three continents, so that it is only fair to ask that they may be considered as representing typical consequences of the earnest application of its methods and principles.

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7. The object of this essay, however, is not to glorify the Church Missionary Society, or to exaggerate in any degree the services rendered to humanity by its agents, and I have no hesitation in admitting that the desirable consequences described above have not always been produced. But shortcoming in practice must not be allowed to depreciate the ideal striven after. That surely in the eyes of every reasonable person is vindicated to the full, if after stating clearly the principles of action we are able to point to numerous instances where the working out of those principles, even under great difficulties, has produced the noblest and happiest results, and to show also generally that the realisation of the desired end is approached more and more nearly just in proportion as the application of the principles is earnest and faithful. Having thus made it clear, I trust, that the fundamental law of the Society's operations is unassailable, I proceed to indicate some points where weakness has been discovered in the course of its practical work, which now embraces the experience of a hundred years. And first, while we may confidently claim that the Missionaries of the Church Missionary Society, both ordained and lay, have as a body proved themselves remarkably efficient, instances have been known in some cases of men who, notwithstanding great care taken in their selection, have proved themselves unworthy of their high vocation. The number of these cases is comparatively small, but the unfriendly critics of Missions notice them more than they do the lives and work of the efficient majority of Missionary agents. In this connection it is interesting to note that many of the Society's best ordained Missionaries began work as lay schoolmasters, showing (if any proof be wanted) the naturally close connection between religion and education.

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8. But though by far the greater proportion of the Society's agents have been faithful and capable men and women, their number, in view of the work to be done, has always been small, and perhaps in no department is this paucity of workers felt more keenly than in education. A gifted and enthusiastic teacher will build up a school or college by the force and attractiveness of his energy, his love for his pupils, and his consecration to the noble task of their

enlightenment; for a series of years, it may be, the work prospers, and splendid examples of what Christian education, and Christian education alone, can produce are shown to the world, delighting all lovers of good. Then comes disease, or sudden death, and the unfinished task falls from the veteran and thoroughly efficient hand, and comes to another less experienced, and wanting—why should it not be confessed—the peculiar talent of his gifted predecessor. Or, as has actually happened more than once of late, no English successor at all may be immediately available, and there ensues a lamentable interregnum of makeshift and dislocated arrangements, which always means harm to work, and especially work of an educational kind. To say that such alterations and dislocations should not be allowed to occur is only to point to the weakness of the Society in having no available "reservoir of men" from which in an emergency it may freely and promptly draw. The contrast has often been drawn between this state of things and the ease with which the hardest, the highest, the most dangerous places of service are filled when the call comes from our country, or when the moving power is the desire of fame, or even the sordid longing for wealth. Nor does there seem any remedy until the great circle of school and college life in England, with its large reserve of educational force, comes more closely into touch with Missionary thought and enterprise. And how to bring this about is one of the problems engaging at present the thoughts of the Society's Committee of Management. It is hard to believe that if the work of such men as, say, Elwin at Fourah Bay College in Sierra Leone, or Tyndale Biscoe in his Kashmir School at Srinagar, were thoroughly known, practical sympathy would not be forthcoming in the way of volunteer assistants and successors. And the men named are only types of many others.

Another obstacle to success in Mission work.

9. Another obstacle to success in Missionary .work—especially, perhaps, in its educational department—must be mentioned, though only because reference to it is necessary to present something like a complete statement of the case. No one can wish to lay undue stress on such a point, least of all one who counts it one of the great blessings of his life to have worked in the noblest Civil Service in the world in India; but it is a fact of great importance, which must never be minimised in public documents, that the unworthy and immoral acts and lives of Englishmen in heathen lands have proved in many instances serious obstacles in the path of the Missionary educator who approaches the natives with teaching drawn from England's Christian Creed. I purposely abstain from collecting in the Notes given below evidence of particular instances of this, but it is not too much to say, generally, that cases of this kind have occurred in the past in almost every Mission pursued by the Society among the heathen from Sierra Leone and New Zealand onwards. We may indeed hope that matters are improving, but it cannot be said that the old stumbling-block has entirely disappeared. (Note F.)

nstances of ducational Vork. (*a*) n simpler ases; in on-civilized ountries.

10. Other reflections on difficulties or shortcomings in Missionary educational work will suggest themselves when we consider the application of the principle stated in section 6 to some of the problems met with in the Society's experience. In doing so it will be well to take the simplest cases first. In some circumstances the education brought by the Missionary comes as a thing entirely new and strange to the people. They have had previously no civilisation at all, no books, not even a written language, and the mere elementary process of learning to read has a marvellous power in awakening mental life. But apart from religion such power has no ethical character, and it is a healthy coincidence that the first object of literary study in Missionary schools is the Bible, or a portion of it. The Catechumens, for instance, of Uganda (and the facts were much the same in the New Zealand early days) are often known under the general name of readers; when a man begins to learn to read it is because he desires to learn about Christ. And the intense eagerness of the student as affecting his will-power in study is interestingly shown by the fact that many Uganda Christians can read their books held, not merely upside down, but at any angle, this habit having been acquired when copies of the book were scarce and learners many. This, again, was the experience in New Zealand sixty years ago. Such a fact throws light indirectly on the relations between teacher and pupil, the easy maintenance of order and discipline in schools, and the actual method of teaching. As soon as a student gets to know one thing he is ready to act as an amateur monitor to assist others who are a step behind himself. The use of monitors is pretty general in Missionary schools; the system is not without its drawbacks, but it is only by the judicious employment of such agency that the perpetual difficulty of smallness of teaching staff can be minimised. (Note G.)

uch cases urther con- idered.

11. Meanwhile the relation established between the Missionary and his pupils is one of intimacy. As the bearer of an evangel which is transforming their lives, he is treated with respect, and affection, and often reverence, and they are apt to order their acts and habits with continual reference to his teaching and example, sometimes in amusing imitation of his personal idiosyncrasies of character. In their newly-awakened aspirations of every kind they look to him as leader and guide; in difficulties he is their counsellor; in difference or dispute they recur to him as their trusted arbiter and judge. Living among them, and exemplifying in his own life the precepts that he daily impresses on their minds, he stirs them up, when through consciousness of failure from time to time they are discouraged, to continued and more vigorous pursuit of the ideal which they are taught in their reading-book to recognise as perfect and divine. In countries of soft climate where the bounty of " boon nature " makes subsistence simple and easy, the working out of Christian character in practical daily life may seem to us who are accustomed to the complex economic problems of European

civilization a comparatively easy and straightforward thing. But for the life born and brought up in savage heathenism there are difficulties in many matters which to us look like trifles. Nothing probably gives more trouble to the Missionary teacher than the experience often recurring of half-eradicated instincts, or nearly forgotten habits, which formerly dominated the heathen nature, and which seem almost to have a life of their own in struggling with the awakened conscience and half-liberated will of the pupil. In some countries, for instance, according to heathen ethics all manual labour should fall to the share of the woman. The male occupation is only that of war, and when peace, habitual and lasting, comes, he has really nothing to do. To such men the idea of a routine of daily labour in the field, or in the workshop, implies an enormous, not to say terrible, change. (Note H).

Educational develop-ments in suc countries.

12. The difficulties encountered by the Missionary educationalist among uncivilized peoples are most serious in the early stages of his work. When there is no written language an extra burden comes on the teacher in that he has to construct his own vocabulary and grammar, and even the alphabet for his pupils, who then, with faculties strange to the task, have to learn the pronounced sound which is appropriated to each written letter. The toil accomplished in this way among savage tribes has been enormous, but the results are worth the trouble. The difference between a man who can read and one who cannot is great, but the difference between their children, if they follow the lead of their respective fathers, is greater still. And for the average man reading is the most important part of the literary education of the first generation. Subsequent developments may be pursued with conspicuous success as in Sierra Leone and New Zealand, in both of which countries native clergy have been so educated as to become efficient in their sacred calling. But before this stage is reached the question of technical and industrial training is sure to have arisen; indeed, in some places it has with advantage been taken in hand from the very beginning together with the simplest elements of book learning. I defer consideration, however, of this important branch of educational work until we have touched on the subject of literary education in more civilised countries. The principal scenes of the Society's work among savage peoples have been, in Africa, on the west side, Sierra Leone, Lagos, and Yoruba; Uganda in the middle; and Mombasa and Rabai on the east coast; in New Zealand; in British North America among the Red Indians in the various parts of Canadian territory, especially on the Pacific coast in British Columbia; and as will be seen below, in some parts of India. (Section 23.)

Education in more co plex cases countries o civilization

13. Great as are the obstacles and difficulties met with in countries of no civilization they are hardly as formidable as those which have to be faced in teaching peoples like those of Asia who, before the advent of Christian evangelists, have possessed a civilization, non-

Christian, imperfect, and, in many ways, terribly undesirable, but still of long-standing and firmly organised. In the former case the teaching comes as it were into a vacuum; the faculty of learning may be at first feeble and unsympathetic through untrained rudeness of nature; but still, what is once taken in by the mind is firmly grasped, and produces strong effect. Where, however, a previous civilization possesses the mind, the process of education is different, and, on the whole, more difficult. There may be greater power of intellectual apprehension, but it is fettered by a critical faculty nourished on positive traditions and superstitions that have some show of civilized thought. The educator is fighting here not merely against ignorance pure and simple, but against ignorance sheltered and supported by a pretence, and often, indeed, a reality of learning. The intensely narrow positiveness of the Muhammadan creed renders it the most violent and formidable opponent of Christian education, but the pantheistic apathy of Hinduism linked as it is to practical life by the intensely conservative institution—no less social than religious—of caste is another foe hardly less difficult to conquer. Buddhism and Ancestral Worship in China and Japan have also to be reckoned with, and it is on these fields of combat, in the lands of the peoples claiming already to have received their own revelation from heaven that the great Armageddon of truth with error in the world's latest history will, as it seems to many of us, be finally fought. The triumphant practical power of Christian doctrine in raising the life of savages, however degraded, to a level impossible through any other teaching may be considered as finally assured and vindicated; but the effect of its message has still to be proved at large on the immense mass of human lives cradled in the fierce dogmatism of the Kurán, or the hoary creeds of Brahmanism and Buddha. Individual lives, it is true, have been redeemed to the richest ethical and Christian beauty; some of them, all unfamiliar to the world, are among the treasures of memory for Christian workers, but it must be confessed that after two, in some places three, generations of labour, only the fringe of the great non-Christian multitude has been reached, and the task of general enlightenment is stupendous, not merely from the point of numbers, but because each non-Christian has his mind imbued with dogmatic error which yet, for the most part, contains elements of truth.

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14. I proceed to deal (as briefly as possible) with the literary education given by the Society, and for the sake of simplicity shall confine my remarks mainly to India, which, however, of itself has enormous claims to consideration, its population of 294 millions being more than one-sixth of the whole human race. The Church Missionary Society, though its operations were primarily started in Africa, and India came within its sphere of action only under the general addition of "the East," has long since specialized so to speak in this great continental peninsula, and at present the most important part of its educational work is carried on there, at a cost of

some £20,000 yearly, more than half of what the Society spends on education in all its missions.

The same continued.

15. The list of educational establishments in India belonging to the Society is a long one,* and the operations conducted are very various, ranging from the smallest and most primitive "hedgerow" school where maps and sums are worked out on the sandy soil† as a slate, to the high-class college where students are prepared for their final examination for degrees. Day schools, night schools, boarding houses, hostels, orphanages, girls' schools, normal schools and training institutions, technical and Divinity schools,—have been started in different parts of the country as the exigencies of the work seemed to require. The earliest schools begun in India by the Society (about 1817) had a non-Christian schoolmaster, but by 1822 the Report showed that the Gospels were being read in all the schools, and the present regulations of the Church Missionary Society require that religious instruction to be given in all its schools daily. (Note I.).

Grants-in-Aid from Government.

16. It does not fall within the scope of this paper to discuss the way in which Sir C. Wood's Educational Despatch of 1854 has been dealt with by the authorities in India. One great means of carrying out the educational policy then deliberately adopted by the British Government was to retire gradually from official direction of the higher education, which was to be encouraged and developed as far as possible by the system of grants-in.aid to independent unofficial schools, such as those of Christian Missions, or Hindu or Muhammadan private teachers. Substantial aid has no doubt been given to the Church Missionary Society in the execution of this plan, though its friends think that still greater liberality might be well and wisely shown. There seems good reason to hope that one of the results of the Indian Commission on Education now sitting under the vigorous supervision of Lord Curzon will be a decided move in this direction. It can be shown in addition to other advantages, which will be referred to further on (Sections 18, 23 and 38), that the cost to Government per pupil under this method is considerably less than the rate per head in the Government Schools.

Classes of Educational Institutions.

17. Some of the Society's educational establishments are intended for non-Christians; others are only for Christians; while in a third kind both are received and taught together. The first kind is intended to be evangelistic, and it is claimed, I think with truth, that the best converts to Christianity have most of them been pupils in Mission Schools. The schools for Christians only are also required in some places; they fulfil among other purposes that of

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* Comprising 21 High Schools and Colleges, 89 Anglo-Vernacular Schools, 1,137 Vernacular Schools, 9 Divinity Schools, 11 Normal and Training Institutions, 47 Orphanages and Boarding Schools. These are the latest available general figures, but the actual present number would be slightly larger.

† It was seeing this being done in an Indian School in Madras which suggested to Bell, then an Army Chaplain, his system of pupil teaching.

exciting and encouraging the idea of corporate religious life, which it is very important to develop among Indian Christians. At the same time it has been urged that if there is moral power in the lives of Christians those lives ought to be brought into habitual intercourse with non-Christians that their influence may be felt as an ethical and social power. This seems to have great force as regards adults whose characters are more formed, and it may be hoped stable, and who are settled in regular habits of daily life. For boys it seems wise in some cases to have schools where Christian influence is consolidated. The Committee allow both systems, being guided as to the necessities of the particular case by the opinion of its local representative authorities. It may be noted here that India has several local Committees, which relieve the Home Committee of a good many details in management, and the trend of opinion at head-quarters is to develop the policy of decentralisation so far, and as fast, as may be done with prudence. The principals of the various educational institutions have a great deal of power in arranging the details of their daily work.

Institutions calling for special notice: Orphanages.

18. Though detailed reference to the great variety of work being done is impossible, two or three kinds of educational institutions seem to call for notice, more especially in connection with their social aspect. The orphanages which, as will be seen further on (Section 35), have a very direct and urgent bearing on the question of industrial training are mainly filled by children picked up in famine times, supplemented by waifs and strays of whom there are always a considerable number gathered from the "submerged tenth" of the vast Indian population. It is a striking testimony to the value of the work being done in these Christian homes for the poor and desolate that here and there in imitation and competition the Hindu and Muhammadan revivalists have started institutions professing the same purpose. In more than one case to my personal knowledge the prospectus of the non-Christian institution alluded to those conducted by Missionaries as virtually challenging their efforts in benevolent rivalry. This is only one of the numerous instances in which the work of Missionaries has influenced the social life of non-Christians. (Note J.)

The Hostels.

19. The hostels are a comparatively modern institution, and may be described as lodging-houses for students attending college. Some are for Christians, some for non-Christians, the Hindus by themselves, the Muhammadans also separate, always under careful supervision. The rules of the institution provide for fees, messing, hours of residence, and general conduct, and are well calculated to promote regularity of habits, and outward morality. Their value as Missionary institutions must depend greatly on the personal character and influence of the supervising Missionary. Excellent work at Lahore is being done by Mr. Wigram's Hostel for Christians, including not merely Divinity students but some twenty-five other unmarried young men who are completing their studies in the Government University College. (Note K.) In Allahabad there is

a hostel for Hindu students, while in Calcutta, and perhaps elsewhere, there are a number of students' messes managed entirely by themselves, where the visits of Missionaries are received in a friendly way without, of course, any idea of authority or supervision. This kind of work joins hands with the efforts of the Y.M.C.A. to reach the English-speaking natives of India, and must, if persevered with and developed, be of enormous influence for the good of the country.

Normal Schools and Training Institutions

20. It is difficult to touch on this subject without spending too much time and space on it. Perhaps on no department of the work of Missions has the Society spent more time and trouble and noble lives than in the training of their native agents, whether as schoolmasters or for the Ministry. The details of educational method have been wisely varied according to local circumstances and special conditions, but everywhere, whether with Sargent at Palamcotta, French at Agra and Lahore, or J. C. Hoare at Ningpo in China, the ruling principle has ever been the same—the pouring out of a consecrated life rich with all its Christian saintliness and culture into the hearts of a chosen few, who should in their turn become the centres of vitalizing power to a wider circle. This has been the ideal; a nobler one it is difficult to conceive; and even the partial execution of it has done work which could be done in no other way. Such work is education of native races in its highest and most spiritual form. The Normal Schools for schoolmasters have each of them a school attached in which the Normal students practise the art of teaching by taking classes. This is, of course, the approved modern fashion.

Physical training and education.

21. The subject of physical training and athletics must not be omitted in any view, however general, of education. In all the Society's Missions the training of the body has been well looked after, and certainly not least in India. Gymnastics and athletic sports, cricket and football, receive due notice in Missionary Schools and Reports, and as a personal witness of the pluck and endurance of Mission School boys on not a few fields (Note L) I can testify to the good effects and success of the training. The ethical character of cricket and football, sometimes obscured by the extravagances of devotees, is real and valuable, and worked as subordinate helps in a system of religious education these games have a function of their own which it is folly to ignore. They also bring the pupil and teacher together in a way which in India (owing to the identification of Englishmen, even though Missionaries, with the ruling power) is specially desirable. Here again it is the personal and close touch of mind with mind that constitutes the educational leverage.

Education of girls.

22. It seems unfair to give only one paragraph to the enormously important matter of girls' education; but, of course, much that has already been said deals with this also. If there is efficiency anywhere in the work, it is here. It was the verdict of a competent observer who recently visited Indian Missions, that good as was the work of the male Missionaries, that of women was better. From the time of Miss Cooke, in 1822 (Note M), onwards there has been

a noble succession of women workers in schools and among women generally, not only in India, but in every part of the Mission field, a list of names too long even to mention here. And the influence of women's work among women has had a great indirect influence in India, as well as in other places, on the work of men among men. One veteran Punjab Missionary attributes a great and visible improvement in intelligence and friendliness of the countryside to the gentle influence and teaching of women, and the same is the experience, I believe, of the Uganda Missionaries since the arrival of ladies in the field. And yet even the very excellence of the work in one way brings a danger which, having an important social aspect, must receive some notice. Education of woman raises her more quickly, perhaps, than it does man. She seems to take on the polish of refinement more easily than her brother or her husband, and there is danger lest this brings about disturbance in the economy of the family. Unless the spiritual graces of humility and self-sacrifice are firmly maintained in the first place, a woman when first she draws on the new pleasures of intellect and cultivation of the mind, even though it be only through the sense of power of being able to read, is apt to revolt from the menial offices of the household, and in a higher stage of education has been known to revolt from marriage itself, preferring to be like her own beloved "Miss Sahiba."[1] But, as has been said once or twice, "our Christian villagers must have wives," and though it may well be the portion of woman in India, as it has been not seldom elsewhere, to elevate man, it must be by lowly self-sacrifice rather than by unsympathetic intellectuality. All who have the cause of Christianity in India at heart must long that this supreme grace may not be wanting to the Indian Christian sister and wife—she must "stoop to conquer."

Work in India among uncivilized ribes.

23. We are gradually working on now towards the social and economic part of the subject, which will include industrial training; but a few words must be given to the work in India among several uncivilised tribes, viz., the Santals, Gonds, Bhils, and Hill Arrians. All of these belong to the non-Aryan races of the country driven off by the Aryan conquerors into remote places in hilly districts. They are all backward in civilisation as compared with the Hindus of the Plains; they are inferior in social condition, and were (though this has been partly remedied) extremely shy of Europeans. The work among them has necessarily been of the pioneer type, arduous and trying for the Missionary, and of the simplest educational character, as the great majority of the people find the greatest difficulty in learning to read. The Bhil, for instance, is said to be so stupid that he can be taught nothing unless he is caught young. The Santals were very hard to get hold of at the beginning, but have made good progress since under the care of Missionaries sent specially to them. The Gonds, when Williamson began his work among them, had perhaps only one man of their tribe who could read at all. Yet here, too, patient labour working with the

Christian Evangel has seen its reward in instances of manifest change of heart and life. The story of Henry Baker the younger and his work among the Hill Arrians in the Ghauts of Travancore reads like a romance; but though it is, perhaps, more than ordinarily picturesque and striking in some of its incidents, all its best features may be paralleled in the case of less well-known work of other Missionaries. The main points important in this present reference are two: (1) That when benevolent laymen and officials sought for some agency which could permanently raise and improve these "social ineffectives," they turned to Missionaries. (2) That the Missionary agencies—and among them the Church Missionary Society—took up the task, which is being prosecuted with encouraging though still incomplete success. Such labour represents part of the debt which the Government of India owes to Missionaries, and which it has repeatedly acknowledged in terms equally honourable to itself and to them. This Missionary work seems in nature half-way between that spent on civilized peoples which we have been considering, as illustrated in India generally, and the evangelisation of savage heathen, which was the subject of the earlier part of this paper. Let us now turn to the question of industrial training and work in Missions—a subject large enough in itself to occupy all the space available, but which could not, as it seemed to me, be satisfactorily elucidated without some such remarks as have been offered above.

Evolution o the Industri Question in Missionary Operations. (a) Inevitable.

24. Many persons whose opinions are entitled to respect would probably consider that the application of evangelistic truth, coming for the first time to any people as God's message, would be most simple and, so to speak, natural, and least mixed up with unworthy influences (bringing in their train undesirable consequences), where its wave of new ethical life should sweep broadly over the land, vivifying each individual heart with higher principles of moral action, but leaving the outward sphere of such action in the things of daily life unaltered and in no degree disturbed. Such a hypothetical case, however, involves, I think, practical difficulties which would render impossible its realisation in fact, even were that realisation ideally good. Putting aside the question whether such religious movements in the mass can be safeguarded so as to be spiritually sound, reflection shows that it postulates at least three conditions, none of which really always exists: (1) That the occupation of every man who hears the Gospel is a lawful and desirable one. Where it is, no doubt it would be well, under ordinary circumstances, to carry out the Apostolic precept that every man should abide in the calling wherein he is called; but it is quite certain, to take an Apostolic instance of fact, that the first Ephesian silversmith who gave heed to St. Paul's doctrine would have to give up making images of Diana. And this is a case closely illustrated in India, where some converts, before hearing the truth, have been servants of heathen temples, living on fees earned in such service. (2) That there is no pressure of popula-

tion on the soil for subsistence; that, in fact, subsistence is easy, and there is no difficulty for the weak and helpless (such as orphans) in making a livelihood. (3) That there is nothing in the social institutions of the people evangelised which would fetter or disturb the natural distribution of employments—*e.g.*, that there is nothing like caste, or, speaking generally, no restriction on economic development arising from prevailing custom. Unlawful callings, poverty, social restrictions on industry, have, as a fact, been found, either one or more of them, in all countries where the Society has preached the Gospel, so that in some shape or other, at some stage of evangelistic operations, industrial work or teaching has, I believe, been found inevitable. It may have been small in extent or importance, but we are at present dealing with the need of it as a practical concomitant of Missions, and this seems undeniable.

ndustrial Vork (*b*) esirable.

25. But in order to be faithful to the whole truth we must (I am expressing only a personal opinion) go further. If we believe that the Gospel is meant to regenerate the whole life of man, if we read history so as to conclude that it has been the Cross of Christ which even in its imperfectly accepted genius and power has given Christendom its modern humanity of civilisation and its progressive pre-eminence in the world, stimulating the energy of believers in every department of the practical business of life, then surely we must be prepared to give industrial training wherever required for the livelihood or for the social improvement of our new fellow-Christians, not, indeed, as a necessary herald, but as a useful follower-up of the Divine Message. The adoption of this view does not mean unfaithfulness to the power of the simple Gospel, nor need it involve us in unwise and costly trade operations; it simply gives practical force to the fact that every good and perfect gift is from above, that it is good for each Christian life to be developed to the full in every faculty that God has given it, and that the real and living acceptance of Christian truth will certainly lift a man up to new aims and new desires—will give him, in fact, a new mental horizon. To help forward this development, so far as it is consistent with the carrying on of evangelisation, should, I think, be felt by every Missionary a real part of his duty. At the same time, and this last word is of great importance, self-reliance and independence of character should be fostered among all converts as a *sine qua non*, so that actual assistance should be given only where absolutely necessary, and anything like a patriarchal benevolence religiously avoided. The maximum of educational development, with the minimum of subsidising help, is what will work best. (Note O.)

The official attitude of the Society towards Industrial Work in the past.

26. The official attitude of the Church Missionary Society in the past towards the question of industrial education and employment as a branch of Mission work is not easy to define. Considering the extent of the Society's operations, and the suggestive importance of some of the experiments made from time to time, the matter, as a whole, has perhaps hardly received adequate treat-

ment. After the early experiment of sending "settlers" to New Zealand there was probably a reaction, and one may turn over the interesting pages of the reports, and also of the *C.M. Intelligencer* for a long time without coming on anything directly bearing on industrial enterprise. Speaking generally, I think it may be said whenever some earnest Missionary in the field made suggestions, or commenced work in a capable or practical manner, he received moderate and cautious encouragement (accompanied occasionally with prudent warnings against the dangers of industrial work); but as a rule the initiative was left to him. This plan seems timid, but prudent. If a Missionary takes to industrial operations, it generally means that he has the mechanical ability necessary to manage them; if he has not, the mistakes he makes will be entirely local and probably not of great importance. Whereas, undertakings started in several different places at once under orders from the Committee at home would almost certainly have to be conducted by some men at least who have no aptitude for such work, and then there must be failure, possibly on a large scale. Conscientiousness in employing the funds entrusted to them for evangelistic work has no doubt inspired the Committee with a wholesome jealousy lest the money intended for this purpose only should, under the plausible pretext of helping native Christians, be diverted to schemes which, though benevolent, might be, or become, commercial in their aims and methods. Yet once at least in the history of the Society the initiative was taken in England in an important case. The man who, perhaps more than any other individual throughout a hundred years, may be regarded as having represented the views of the Church Missionary Society in a large and statesmanlike manner, Henry Venn the elder, gave time and toil unstintingly to the inception and elaboration of a new trade industry in cotton, which was to benefit (among others) the native Christians of West Africa (Note P). But he insisted, and rightly, that for such a work funds must be provided apart from the ordinary contributions to the Society. The disastrous Niger Expedition of 1841, so benevolently conceived and undertaken in the hope of opening up Africa to Christian civilisation and trade, so fatal to the gallant lives given to it, might well be a lesson of the necessity for extreme caution in dealing with the unknown factors always present in such enterprises. But, undeterred by this, and divining with sagacity the safe lines and limits of the action to be taken by the Society, he laboured on for several years, using often the scanty leisure available from his heavy work as Secretary, till he saw started and in full swing the industrial work in Lagos and Abeokuta, which ripened into a substantial and independent trade.*

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* The Church Missionary Society, though jealously careful of spending Missionary money only on Missionary work, has from time to time through the collective agency of its members and friends, acting in their individual capacity, done yeoman work for the Empire's interests. A striking

Recent history of the matter.

27. On July 25th, 1890,[1] a letter was addressed to the Committee by some friends who were then attending the Keswick Convention on the enlarged prospects of Missions and the means of coping with the increasing work. Among the suggestions made it was proposed to use lay workers more than hitherto, that some of them should be mechanics and working men, and that steps should be taken for providing industrial training, "which is now largely recognised as an important factor in educational work," especially in Africa. Such new classes of workers should be specially trained. A sub-committee appointed to consider these proposals reported against any attempt to carry on "a trading or industrial Mission" in any part of the Mission field, "by the side of, and in close connection with, the Society's regular missionary operations." They thought it desirable that Missionaries assigned to Africa, or to uncivilised places, should have some industrial training; they recommended that industrial training should form a part of the regular teaching in certain places in Mission schools, that simple industrial training should be given in all schools in West Africa, and that Frere Town, in East Africa, should have an industrial training establishment maintained in full efficiency; but that for no other part of that Mission field did there seem need of industrial training.

The same continued.

28. This Report, which was approved by the General Committee of the Society, virtually goes against industrial work and training in India, where, however, as will be noted presently, small detached operations have been undertaken in various parts from time to time. But in the general review of Mission work and methods which was undertaken in connection with the Society's Centenary, the question of Industrial Missions received attention again, and the report of the Centenary Committee, approving the report of a special sub-committee appointed for the purpose, may be taken as the last official pronouncement on the subject. It is too long to quote, but I give a summary in Note Q given below; and merely record here that the Society has become more friendly in its attitude to the idea of industrial work, and wishes it to be kept more to the front. This is, indeed, only a wise recognition that material conditions are changing in many places in the Mission field, requiring suitable adjustments of missionary method without giving up one whit of missionary principle. The desirability also is recognised of having an "Industrial Missions Auxiliary," on the same lines as the "Medical Missions Auxiliary," but for this "we must wait till a suitable man is given us."

Brief Review of Industrial Work in the past.

29. Reference has been made in section 26 above to work initiated by Missionaries in the field, and though it is impossible to give anything like a full account of this, some remarks may be made in a few instances showing the aims, and limits, and results of what

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instance of this was their action in Central Africa in the autumn of 1891, when the British East Africa Company had resolved to withdraw from Uganda on account of excessive expenditure. The story is graphically told in Stock's History, Vol. III. pp. 438-440.

has been hitherto attempted. The work of Johnson (and, indeed, most of the early workers) in Sierra Leone included industrial labour initiated by him as a means not only of education and training, but to render the actual livelihood of his freed slaves possible. The Government gave help, but it was conditional on active efforts to be made by the men themselves, and the results were simply wonderful. It may be doubted whether anywhere in Mission history a greater and more blessed change has been wrought than that effected by the labours of Johnson at Regent's Town in some three or four years after his arrival in 1816. (Note R.) In New Zealand also much of the early work was industrial. One of the first men sent out was a joiner, and another a shoemaker, and they received some additional special training in shipbuilding, and in spinning respectively, before they left England. Their efforts with the natives, however, in this direction were specially directed toward agriculture, and though, as we have seen, the spiritual part of the work did not at first get its proper place, the "arts of life" did make considerable progress between 1814 and 1820. (Note S.) And fifteen years later, when the higher side had long since become prominent, we have the unimpeachable testimony of Darwin as to the industrial success of the Mission. (Note T.) Previous training, no doubt, helped the workers by giving them in their mechanical faculty a foundation whereon to build, but it is a noticeable feature, not merely in this but in other Missionary spheres of successful industrial operations, that much has always had to be learnt by the Missionary in the field. In many instances he learns, and applies his learning, as he goes on. Given the man, his consecration and the enthusiastic energy which so easily flows from it, great practical ability often seems to have been developed from what were originally very moderate endowments in this respect.

Industrial Work in Canada.

30. In the Missionary work among the Red Indians in various parts of Canada, it has always been one of the objects aimed at to induce the natives to take to agriculture wherever that is possible, and the partial success obtained has helped to stay the decrease of population among these decadent people. The work on the Pacific Coast at Metlakahtla, Kincolith, Aiyansh, Hazelton, and Kitkatla has all of it proceeded on the idea that with the birth or regeneration of the spiritual life there must naturally come the rise and development of the physical and social life of the convert. And this means industrial work and training. Duncan, whose subsequent errors must never be allowed to deprive him of credit due for what was sound and good in his remarkable work at Metlakahtla between the years 1857–82 was, though a schoolmaster by education, a great organizer and director of industries among the Indians of his station, and the results, though marred by his unhappy maiming (as we, at least, must consider it to be) of Scriptural truth, were far superior to anything that could be produced by merely secular teaching, however useful. Metlakahtla was for years the most

conspicuous instance of the Reformed Indian village (it was really formed, so to speak, out of nothing by Duncan) on the Pacific Coast. Other places have since shared in its success without its misfortune, but in all of them, industrial work, encouraged by the missionary, and accepted as a necessary part of the whole duty of man by the convert, has been as conspicuous as it is a wholesome feature.

Later Industrial Work in West Africa.

31. The story of the development of the Sierra Leone Church cannot even be touched on here. Its ecclesiastical independence has had, of course, its influence on the industrial work (which, indeed, has never been in official connection with the Society). This is now worthily represented in a Technical School founded by Bishop Ingham in 1895, and supported by Diocesan Funds, together with a grant from Government. Some facts about Sierra Leone and the other African Mission stations may here be noted together. So far as the Society is concerned, industrial work in Africa is carried on at present only at:

1. Sierra Leone, as above stated supported by Diocesan Funds, not directly C.M.S.
2. Onitsha, under Bishop Tugwell's Diocesan Fund Committee.
3. Mengo, Uganda, under C.M.S.
4. Frere Town, East Africa, under C.M.S.

Arrangements are in contemplation for the starting of some industrial work in the Yoruba country.

The same continued; kinds of Work done at present; Sierra Leone, Onitsha, Mengo.

32. At Sierra Leone the practical instruction is principally in carpentry and house-building, but the technical training which has been carried on with great success by Mr. W. F. Lucia (till recently invalided home) is very complete. The school building, a fine specimen of construction, is itself the result of work in the school, and the wood-work of the interior is said to be the best of its kind yet produced on the West Coast. At Onitsha carpentry and brickmaking have been done and house-building has been undertaken. The addition of blacksmithing, printing and agriculture is in contemplation. At Mengo the training consists of printing, carpentry, house-building and ropemaking. The manager here is Mr. K. Borup, a lay worker from Canada (but a Dane by birth). The work is young, but promises well. Three boys who had had only a little more than one year's training set up the whole of the type and printed off the August (1901) number of Mengo Notes (four large 8vo pages in small type) while their Superintendent was away on a holiday trip to Usambiro. Not one of the boys knows more than a few words of English! Mr. Borup has now in hand the building of the new Mengo Cathedral, which is to be of brick. What an advance on the days of Mackay! (Note U.)

The Work at Frere Town.

33. The work at Frere Town is important enough to have separate notice. In 1875 a freed-slave settlement was formed at Mombasa and named after Sir Bartle Frere, and slaves rescued from traders

were brought here just as to Sierra Leone long before on the West Coast. Mr. W. Salter Price, a Missionary who had gained valuable experience at Nasik, in India (see section 36 below), was put in charge, and when he went home, the Rev. I. A. Lamb, from West Africa, worked here for a short time, and then the Rev. H. K. Binns for twenty-two years. Through much tribulation, in spite of envy and ill-will of Muhammadan neighbours, and the deeply-resented grievance of runaway slaves getting harbourage, amid vicissitudes of many kinds, the industrial settlement has been preserved and developed. "The freed-slaves of 1885 were received, cared for, fed, clothed, taught by the freed-slaves of 1875."[1] The principal industries at present taught are cocoa-nut fibre work and (for girls) laundry work.

Effects of Industrial Work.

34. The point, I trust, has already been made sufficiently clear and emphatic that the first and great aim of the Society is to move the heart with the Gospel of our Lord Jesus Christ. When that is accomplished, there follows the confident expectation that the whole life will show increase of moral force and physical energy. As a subsidiary agent industrial work has a valuable usefulness in the present as in the past history of the Church Missionary Society. Among other instances of this, it may be noted that at Sierra Leone a marked difference has been observed in the style of house erected of late by well-to-do natives, and this is attributed to the influence of the Industrial Mission there. Bishop Ingham has strongly insisted on the benefits of industrial work in West Africa, both on the characters of those engaged in it, and on the economic conditions of the people living near where it is carried on. In Uganda the Katikiro (Prime Minister) contributes largely to the maintenance of the industrial apprentices, thus showing his appreciation of the importance of industrial training to the welfare of the country.

It may be taken, I think, as a rule, without exception, that industrial work in the C.M.S. Missions is always combined with something of general education. As a sample of the way in which this is arranged, the time table in use in the Industrial School at Mengo is printed in Note V. given below.

Industrial Work in India.

35. A decisive distinction is drawn by some as to allowing industrial work in Africa and Canada, while they discourage the idea altogether in India. I am inclined to think this opinion somewhat behind the times. It is quite true that there are reasons which should make us more unwilling perhaps as a general thing to undertake Industrial Schools in India than in Africa, but it is not difficult on the other hand to bring forward special considerations in favour of prudent and well-considered action in this direction in India. Two facts are patent—one is the difficulty of finding employment for inmates of our Orphanages when they grow up, and the other is the hardship and often poverty entailed on men of caste when they become Christians. It is, I believe, a growing feeling with Missionaries in the field that something must be

done or initiated by the Society to cope with such cases which will, as Mission work extends, become not fewer but more numerous. No doubt when mass movements toward Christianity set in (as probably will happen before very long), matters will for the most part adjust themselves. Meanwhile there is trouble.

The fact that the immense majority (over 90 per cent.) of the Indian population are agriculturists points to the land as the means of giving our men employment, so that it seems natural to find that there have been agricultural settlements of Christians at various times, and in widely different places. It is impossible to do more here than to refer to them very briefly, but the history of any one, if studied carefully, will show the extreme difficulty and at the same time the encouragements attending this branch of the work.

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36. The oldest agricultural settlement by the Church Missionary Society in India was Mengnànapuram, in Madras. Rhenius, among other useful things that he did, had initiated a philanthropic society (Dharma Sangam) for the assistance of poor native Christians by their well-to-do brethren. The fact is important as showing that one of the most important principles of the subject, asserted strongly by one of our most thoughtful modern Missionaries (Note W.) was clearly grasped long ago in those early days. John Thomas took up the idea, and his energy under God's blessing developed the small Christian settlement into the great village of Mengnànapuram with its fine church and its great congregation of working-class Christians, the centre of evangelistic work in a populous district. Other Christian villages, all more or less agricultural, though in some manufacturing industries have been attempted from time to time, are Sigra, near Benares, started by Leupolt; Basharatpur, near Gorakhpur, where some waste land was granted by Lord William Bentinck; Muirabad, just outside Allahabad; Sharanpur, near Nasik, the most decidedly manufacturing settlement of all, and in some ways the most interesting (Note X.); and last, but not least, Clarkabad in the Punjab. The attractiveness of the idea of a Christian village, its manifest dangers and drawbacks, the local as well as general difficulties of working out the plan, the vicissitudes of history of management, the absolute necessity of successfully solving the problem of assisting poor Christians without demoralising them, these are the salient facts which press on the mind when the question is considered. There is probably no more important subject than this affecting the economic position and social development of the Christian community in India at present and in the near future. The wisest policy here would seem (I am expressing only a personal opinion) to be a prudent boldness, or to use an Oriental metaphor, "out of the nettle danger, to pluck the flower success."

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37. One important point remains for notice—the supply of agents for industrial work. It is obvious that for some considerable time to come the supervision of such work must be kept in the hands

of European agents, who should, in the opinion of the Society, be laymen. In Sierra Leone, native subordinate agents have been used in some cases with success, and the same in India. But at present control and initiative will be wisely kept by the "foreigner," if only because he has a prestige which the native has not. The question then arises, what supply has the Society of qualified technical and industrial teachers and managers? And the answer must be that of such men qualified in the full sense of the term the supply is scanty indeed. The Society's Training Institution for men at Islington has done noble work during its seventy odd years of existence; every student is required to take up industrial training in one or other of the following: carpentry, blacksmithing, tinsmithing, cobbling, printing, or gardening, and the work done is real. Some of the Islington *alumni* have shown themselves "handy men" to a degree in the field, but the full technical training necessary for an industrial teacher is impossible at the College, and when such agents are being prepared it will be found necessary to send them for a time to special institutions. This, however, can be properly discussed when the Industrial Missions Auxiliary recently approved shall have been started, a move, we may hope, not long to be delayed. For the present, no doubt, special arrangements will be made to meet any special case.

Summary and Conclusion.

38. The limits of the allotted space have been reached, but I should like in conclusion to sum up briefly the main points which seem indicated as necessary to a sound opinion on the Education of Native Races, and as representing, though only approximately and unofficially, the position of the Church Missionary Society on the subject:

(1) The Scriptural presentation of the Gospel of the Lord Jesus Christ must vivify and energize all efforts to instruct and elevate native races.

(2) This evangel is no mere theoretic announcement of transcendental truth, but an active living power, transforming the life, moral and physical, as well as informing the heart. Anything short of this is short of the aim and hope of the Church Missionary Society in sending out Missionaries. Shortcomings from whatever cause, whether from mistakes in its own policy, unworthiness in its own agents or fellow-religionists, or any other fact which prevents the teaching of the Gospel from having its full and proper effect are not defended, but deplored, and the Society ever strives and prays for wisdom to avoid them and to remedy them when discovered. But nothing of this kind can shake its unalterable confidence in the unique power of the message to deliver which is its privilege and the sole cause of its existence.

(3) Education penetrated with the spirit of Christian truth is one of the most powerful agencies in the elevation of native races, and the Society has from its earliest days recognised and acted on this. Besides the conversion of great numbers of heathen in its

evangelistic schools, the influence exerted on those pupils (and even on their parents and friends) who yet do not become outwardly confessing Christians is immense, particularly in India. (Note Y.)

(4) It has been found advisable in many educational institutions, certainly in all orphanages, and similar schools connected with the Society's Missions, to combine general education with some kind of industrial work. The change of employment proves most beneficial.

(5) Beyond this lies the larger question of giving industrial education to native Christians to enable them to get their livelihood. On this point all are agreed that interference, except where absolutely necessary, is to be deprecated, and where reasonable facilities exist for earning a subsistence nothing should be done by any agent of the Society. In some cases, *e.g.*, where orphans grow up and leave orphanages, or where converts, through adoption of Christianity, lose their employment permanently, the question of industrial work comes up with an urgency not to be denied. The opinion of some of the most experienced and capable of Missionaries would go somewhat beyond this, and welcome a prudently-matured scheme of industrial work as a legitimate appendix to a Mission to teach converts not dependence but independence of action. But apart from this, the opinion of workers in the field (which naturally in the long run influences the Committee at home) seems to be that in the exceptional cases referred to above, industrial missions in some shape are necessary, whether under direct management of the Society's agents or not. The last pronouncement of the Home Committee is in favour of an Industrial Missions Auxiliary to deal with the subject separately, using only special contributions given expressly for the purpose of industrial work.

(6) The question of Industrial Missions, it may be added, is nowhere at present throughout the Society's Missions complicated with that of competition with white labour, nor is there any early prospect of its being so.

R. MACONACHIE.

C.M.S. House, Salisbury Square, London, E.C.,
July 28th, 1902.

NOTES.

Note A., Section 4.—Civilization preceding Christianity.

Mr. Stock [Vol. I., p. 205] writes somewhat strongly on the point. He says:—

"Marsden did not even suggest a 'Mission' in our sense of the word. He only asked for three mechanics. His theory was the theory of many now who know nothing of the history of Missions. There is no excuse for them now."

My own study of the Reports and Instructions of the time leads me to dwell rather on the want of clearness of view then adopted. I think the Committee were rather halting between two methods. I append some extracts which seem to show this:—

1. "Were it practicable, and should the circumstances of the country be found favourable to the plan, we are decidedly of the opinion that a Missionary Settlement, after the manner of the United Brethren, consisting of several Christians of both sexes, living as a small Christian community in one of the principal towns of the Seisoo, and exhibiting to the surrounding natives the practical influence of Christianity in regulating the tempers and the life, and in thus increasing domestic felicity, would promise more permanent and extensive success than any other scheme." [Address to the first Missionaries of the Society, read by the Secretary at an open Committee, January 31st, 1804.]

2. "We do earnestly and affectionately enjoin it upon you . . . . to consider how much of your success among the natives, may under God, depend upon your conduct and spirit among one another." [*Ibid.*]

3. "The first object of such a settlement would be to contribute to the civilization of the natives. . . . Though the New Zealanders appear to be men of naturally acute and superior minds, yet they have not acquired those habits of regularity and industry, and that enlargement of mind, which accompany civilization. The Committee are, moreover, well satisfied that little opening can be made for the Gospel among heathens unless their esteem and good will be first conciliated. And whoever confers favour upon them, the value of which they are fully able to appreciate, will be most likely to conciliate that good will. He therefore who shows them that he is their superior in the arts which they feel to be most useful and important in life, and who employs his superior skill for their benefit, may expect a friendly attention to his wise and gradual instruction on subjects of infinitely higher moment; while without a previous conciliation of their regard, he might labour long and in vain to fix any idea of religion in their vagrant minds." [Report, 1808.]

4. "The Settlers now sought for would be sent to prepare the way and to lay the foundation. They would therefore be expected to form a small Christian Society, living together in habits of industry, piety and love. Whatever time could be gained from the manual labour necessary for the support of the Settlement, and the instruction of the natives in the arts practised by the Settlers must be conscientiously devoted, as schoolmasters and catechists, to the religious care of the youth, and through them to the enlightening and instruction of the natives themselves." [*Ibid.*]

5. "Of the many attempts which have been made by benevolent individuals and associations for the instruction and civilization of savages in various parts of the world a very few only have succeeded; but by an attentive comparison of the methods which have proved successful, and of those which have failed, we shall arrive at principles on which we may act with confidence in future undertakings. One very common cause of failure has been the attempt to inculcate religious and moral instruction

without a sufficient basis of the habits of civilization. . . . In those cases where attention has been paid to introduce the improvements of civilized life as well as the light of religion, many failures have arisen from an attempt to do too much at once—to convert a set of complete savages immediately into a civilized society. . . . It appears that no effectual progress can take place in the civilization of the Indians unless it be made by a whole tribe together, or at least by such a number as may form a society among themselves, and by the effect of mutual example, preserve the improvements which they have acquired. . . . The course of instruction must be very different from that of an ordinary school, and should approach more to the system of a School of Industry in which agriculture and the mechanic arts must be among the principal objects." [Appendix to Report, 1820.]

This is almost the last time we hear the mixed note. The remark about the industrial nature of the school is very interesting, and shows how long the idea has been entertained [without, I fear it must be added, fully working it out].

Note B., Section 4.—Mixed views.

There was a touch of humanitarianism in the Sierra Leone policy at first. This is not so strange seeing that the earliest beginning of Missions to the negro was dictated by pity for his physically forlorn condition as much as by distinct evangelical principle. The first extract given below deals with Africa, the second seems more general, the last, it will be noted, deals with work in India.

1. "The change is remarkable in them after they have been awhile with us; and in some measure it may be said that they are reformed and like new creatures; and certainly, we may even say, we have saved some from an untimely death by their falling into our hands, and being led to virtue and morality, and impressed with the fear of God. Whatever may become of these children hereafter only God knows; but this much we believe, that lasting impressions will be made in their hearts of what they learn, and see, and hear. Nor let the hope die that we shall be the means of saving some of them." [Report of Missionaries in Annual Report, 1812.]

2. "Whatever plan offers the best means of religious and general education to Mohammedan and heathen youth is a plan of the highest promise with a view to the conversion of the world. The knowledge of history and geography, of natural history and philosophy, of medicine and commerce will introduce them as into a new world; and will give a degree of comprehension and firmness to their minds for want of which even Christianity, though truly received, is seen and acts in them under great disadvantage." [Report 1816. The year in which Johnson went out.]

3. "A Hindoo College has been founded, projected, superintended, and supported by the natives themselves, and designed for the tuition of their own sons in the English and Indian languages, and in the literature and sciences of Europe and Asia. Christians behold in such institutions the certain means of advancing truth and charity upon the earth, but they feel that this very diffusion of knowledge increases the obligation of diffusing Christian principles without which the natives will be rendered thereby but the more expert in evil." [Report, 1818.]

Note C., Section 4.—Clearer views.

The unsatisfactory work in Sierra Leone had called for special enquiry. Mr. Edward Bickersteth was sent out as the representative of the Committee and his visit proved of the greatest use—a distinct advance is marked from that time, which was nearly also the date of Johnson's arrival. The gist of his report is given in brief in these two lines:—

1. "We should greatly increase our exertions on a somewhat different plan, and especially by the preaching of the Gospel." [Special Report on the Sierra Leone Mission.]

And he repeats it more at length.

2. "To remedy these evils it appears to be of the first importance, without delay, to communicate that religious instruction which when truly received will effectually arrest the progress of evil, and furnish a stimulus amply adequate to excite these poor fellow-creatures to industry, and become the seed of every mental and moral improvement." [*Ibid.*, Aug. 26th, 1816.]

3. The following "Instructions" show how the religious principle is coming more directly to the front :—

"Do not mistake civilization for conversion. Do not imagine when heathens are raised in intellect, in the knowledge of the arts, in dress and outward decency above their fellow countrymen, that therefore they are Christians ; and so rest content as if your proper work were accomplished. Our great aim is far higher, it is to make them children of God and heirs of His glory. . . . While you rejoice in communicating every other good, think little or nothing done till you see those who are dead in trespasses and sins quickened together with Christ." [Instructions to Missionaries, November 9th, 1818.]

4. "Conviction is gaining strength among the labourers [in New Zealand] that a direct and unwearied communication of the Gospel to the natives must henceforth, more than it has yet done, accompany and promote the efforts for their civilization." [Report, 1824.]

Note D., Section 5.—*Christianity alone efficient and sufficient.*

1. The Governor of Sierra Leone, on a visit to Gloucester, a settlement in that colony, soon after his return from England in company of a naval officer, bore an honourable testimony to the powerful operation of religion on the people. The officer was so forcibly struck with their state, that having seen much of negroes who had enjoyed less advantages, he could scarcely be brought to credit the declaration that these had been under instruction only since the end of 1816. Inquiring what method had been pursued to bring them from the deplorable condition in which they were received to such a state in so short a time. "No other," said his Excellency,* "than teaching them the truths of Christianity, which these gentlemen were sent to propagate by the Church Missionary Society; by this alone they have ruled them, and raised them to a common level with other civilized nations." [Report, 1824.]

2. "Cannibalism is still practised in the neighbourhood ; yet Brass is a place which has been visited by English traders for many years, a striking instance of the powerlessness of commerce without the Gospel to raise a nation from barbarism." [Report 1870.]

3. "The *Standard* of October 16th, 1872, reported Lord Dufferin testifying in another part of the globe to the enormous improvement in all social and material advantages by Christian teaching where civilization had not yet intervened, in the Church Mission at Metlakahtla and the Methodist Mission of Fort Simpson." [*C. M. Intelligencer*, 1891, p. 563. G. Ensor.]

4. *An Educated Hindu gives testimony.*

"You have taught our children science and philosophy, you have unrolled before their eyes the ample page of history, rich with the spoils of time, not only such as are recorded in the annals of mankind, but such as are written within in letters of flame above and in the strata of the earth beneath ; you call this civilization, and are proud of having communicated its import to India. But are you aware what mischief you are unwittingly doing us ? Your scientific education has made our children irreligious, atheistic, agnostic. They are beginning to look upon religion as what one of your clever writers called it the other day, "a dream of hysterical women and half-starved men." They no longer believe in the divine source of virtue, but think that it is a proper balancing of profit and loss. They have become irreverent, disobedient, disloyal. They have lost all fixity of character. You say that you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the 'ologies of the day, but turn their back upon religion and morality as mere rags and remnants of a superstitious age." [Utterance of an educated Hindu at Calcutta, quoted Report, 1898.]

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*Sir Charles MacCarthy.

Note E, Section 6.—The Moral, Physical and Industrial changes wrought by Christianity.

The testimony as to the efficiency of Missionary Teaching is copious and varied. I select some new, some old.

1. *Red River, Canada.*

"When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church with its white spire overtopping the trees by which it is environed, the Indian cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community, the members of which have been converted from barbarism and heathenism to Christianity during the last ten years." On arrival of Mr. Roberts at the Red River, Sept. 28th, 1841. [Report, 1842.]

2. *New Zealand.*

"Not merely have the New Zealanders become converts to Christianity, but instead of being occupied as formerly, in a state of constant and destructive warfare, they are now for the most part a peaceable and industrious people, occupied in various departments of productive industry, acquiring property to a considerable amount, and the principal producers of the breadstuffs grown within the Colony, and large and increasing consumers of British manufactures. Large numbers of their children are now receiving religious instruction, industrial training, and instruction in English, and are boarded, lodged, and clothed in schools. . . . There was an odd fancy in the country that the natives had no ear for music, but this is quite disproved by facts. The girls are taught by figures instead of notes, which are drawn on a large blackboard. They read quite easily even difficult music, such as Mendelssohn choruses, Gregorian chants, and some of our old intricate catches and glees. . . . The produce brought by them, in one year, in canoes alone, to one single settlement, amounted in value to upwards of £10,000. Such is now the condition of a people whose very name twenty years ago was a bye-word throughout the civilized world." [Report of H.M.'s Attorney-General for New Zealand and Speaker of Legislative Assembly. Quoted in Report, 1856.]

3. *Travancore, India.*

"Your labours have been increasing, year after year, the number of a loyal, law-abiding and civilized population—the very foundation of good government." [Maharaja of Travancore. Quoted Report, 1881.]

4. *Lac Seul, Canada.*

"The scene was most pleasing. Christianity had brought with it its civilizing results. There are still heathen in the tribe, but the Christians so exceed them in number and influence that they have given up their heathen practices. When Bishop Anderson passed Lac Seul (in 1852) he wrote, 'There is, I fear, little at present to encourage hope of the Indians at Lac Seul. How different from all at Moose and Albany.' Yet the Gospel has now (1886) won the same triumph at Lac Seul." [Bishop of Rupert's Land. Quoted in Report, 1886.]

5. *Kitkatla, British Columbia.*

The Rev. R. W. Gurd writes :—"The whole village (Kitkatla) looks quite different. All the old roads, with their dirt and uncomfortable narrowness, all the old dwellings, associated as they were with active heathenism, have been exchanged for wide, spacious roads and comfortable homesteads.

It is a pleasing sight to witness these Indians working gratuitously and willingly, day after day, in improving their village and homes and building their church. Christianity is a social power among them. Our new church is now complete, and very comfortable it looks, the reredos, pulpit, communion rail, reading desk, lectern and font all made by the natives. Captain Walbran, of the Government s.s. *Quadra*, who has been cruising round these parts lately, wrote to the public press in terms of warm approval of the work of Christian teachers on this coast."

"Mr. Charles Todd, the Government agent for this district, a man of considerable intelligence, when visiting us last winter, stated that he 'knew of no village which had made such rapid and manifest improvement as Kitkatla.'"

And Bishop Ridley wrote at the beginning of 1896:—"Last month I spent some days among the Kitkatlas, going by the steamer that was bound there, for a wonder, and returning by a hired sailing boat. On board the steamer I met an accomplished man on his way to Victoria, and greatly appreciated his society. He was a professor travelling for the furtherance of science. Before we arrived at Kitkatla he told me he had visited all the Presbyterian Missions in Alaska and the Missions of the Methodists and of the Church along the coast in this diocese. After very careful inspection he came to the conclusion that our system is the best for the natives, as it elevated them all round besides taking special pains in education. I was not aware he was a Methodist at the time, and value his testimony the more highly because unlikely to lean in our favour."

"Great was his surprise as we first saw the Kitkatla village. Only about half of it could be seen from the ship's deck, and yet there before his sight stood twenty-four new houses being built, and on a spur in a fine situation stood the frame of a substantial church roofed in, and men busy working at it. I grant I was highly pleased, but my companion was profuse in his admiration. 'Such a sight I never saw,' said he, 'that *is* astonishing!'" [Report 1897.]

6. *India.*

"The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by 600 missionaries whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great population placed under British rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell." [Report of Government of India to British Parliament, 1892. Quoted Report, 1897.]

7. *Sir Charles Elliot.*

"The Government of India, as you know, is unable to proselytize; it is bound to look evenly on all religions, and show special favour to none, and yet it admits its liability to inculcate a high morality and spread the cause of education, and many of its members are inclined to believe that the inculcation of such high morality separate from the Christian religion is impossible. How then can the problem of religious education in India be solved? We have had here a problem closely akin to it at our own doors, and the Government has recently introduced a Bill—the Education Bill—for the purpose, which is now undergoing a great deal of keen criticism. But in India the Missionary Societies have solved the problem for us, and it is to them and to their schools there that we owe the fact that hundreds of thousands of Indian boys and girls are having Christian education imparted to them." [Sir Charles Elliot, Anniversary, 1896. Quoted Report, 1897.]

8. *Frere Town, East Africa.*

"I do not hesitate to say that, so far as my knowledge of boys has reached, the Frere Town boys compare favourably both in respect to general good conduct and attainment with the same number of boys having the same privileges either in the homeland or Australia." [Annual Letter, Mr. G. Burns (of New South Wales) in Frere Town.]

9. *Arya Patrika—Indian Newspaper.*

"Christianity can do a great deal more. It raises, in the first place, the social status of the lower-class converts, and secondly, improves their mental tone. These men will, when converted to Christianity, find fault with your *dharma** the very *dharma* that you looked up to with respect and honour but a few years before. You may now despise a Jhinwar or a Mazhabi Sikh, call him names, and what not, but when he comes to you as a Christian gentleman you dare not utter a word in his derogation." [*Arya Patrika* (Indian journal bitterly opposed to Christianity). Quoted in Report, 1899.]

10. *Aiyansh, British Columbia.*

"One man, a doctor, whom I had asked to accompany me to visit a sick person, took me into his confidence on the way. 'I don't mind telling you now,' said he, 'that I came here very much prejudiced against missionary work.' 'Indeed, and are you still so minded, having seen now something of the work?' I enquired. 'No, sir,' he said, 'I'm converted right down to the bottom.' And another said on arriving, 'You must find the time hang heavily on your hands here, having so little to do!' On leaving, the same gentleman exclaimed, 'How on earth you are able to do all that is done here, with the Indians taking up so much of your time, is a mystery to us.' Another type of man, in his inimitable style, remarked to a comrade on the trail after leaving our Mission, 'Ef I hadn't seen it meself, and that there preacher down Aiyansh 'ad a told it back east, I'd a sed he wuz lyin' straight.' A civil engineer, staying with us for a few days, took a great interest in looking into everything—village, church, schools, printing offices, translations, etc.—with very inquisitive eyes. One evening he turned round abruptly from examining some manuscript pages, and exclaimed, 'Well, I thought any kind of fellow could be a missionary, but it seems he must be all there.'" [Rev. J. B. McCullagh, Aiyansh, B.C. Quoted Report, 1897.]

11. *Lagos.*

"The cry on all hands just now is, 'open up the country, extend, develop,' but men are so eager and impetuous in responding to this cry that they fail to notice the work of those who are really doing this work. You are the instruments who are effecting these results; you are those who really open up and develop a country . . . you inculcate the spirit of loyalty . . . you assist the Government; you assist the magistrates; you assist the policeman." [Sir W. Macgregor, to Christian teachers at Lagos. Quoted Report, 1900.]

12. *Educated Hindu.*

"I have given the subject of social reform my very best thought and attention these twelve years. My conviction is that the liberal education of women, and the consequent happiness of the home, is possible only in the Christian community. It is Christianity that permits the postponement of the marriage of girls. It is Christianity that allows widows to remarry. It is Christianity that allows fallen women a chance of reclaiming themselves from evil ways. It is Christianity that allows you foreign travel. It is Christianity that teaches the dignity of labour. . . . If ever the Hindus are to rise in the scale of nations, it must be by Christianity, and Christianity only. Some of my Hindu brethren may say that agnosticism and atheism may produce these results; but I do not believe in that. Man cannot do without religion. Christianity is the most simple and convenient of all religions. Blessed shall be the day when all caste Hindus of enlightenment throw up Hinduism and embrace Christianity." [Letter of educated Hindu to the *Madras Mail*. Quoted Report, 1901.]

13. *Breaking down of Caste.*

"Twenty years ago I well remember the undisguised contempt with which the proud Brahmans looked down on the Christian students, leaving a separate bench in class for them to sit on. But all that is now wonderfully changed, and I was greatly gratified the other day at seeing a Pariah Christian student (a first-class Matriculate, by the way) walking down the chief Brahman street of the town, with a Brahman student on each side, one with his arm locked in the Christian's, the other holding an umbrella over the party, both the Brahmans deeply intent on a note book the Christian held in his hands, containing notes on an important lesson that had been given that day. Contempt has given way to sincere regard, and in some cases real affection." [Rev. H. J. Schaffter, Tinnevelly College. Quoted Report, 1901.]

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* A vaguely used word, meaning sometimes "virtue," sometimes "religious system,"—here probably the writer means "religious merit."

Note F., Section 9.—"*By the things ye may not do.*"

"In preference to collecting instances, alas too numerous, of facts of un-Christian behaviour of 'Christians'—those examples in the worst sense of 'man's inhumanity to man,' let me cite a case on the other side showing how much good may be done when Englishmen who are 'Empire-building' act up to the privileges of their national birthright.

"A wonderful transformation has been effected since I was there in December last. Some sixty English officers and non-commissioned officers are stationed there, Colonel Wilcox being in command. Men of culture, ability, and sterling courage—their discomforts have been many and great indeed, they have been called upon to endure unnecessary suffering, but 'as good soldiers' they make light of these things, and unsparingly devote themselves to the discharge of their duties. The more I see of the British officer the more I admire him. People at home little realise what the building up of the British Empire involves on the part of those who come out to promote and establish its interests. On Sunday there were forty or fifty English officers and non-commissioned officers present at a service held at 5 p.m., eight remaining afterwards for the Holy Communion." [Bishop Tugwell at Jebba. Quoted Report, 1899.]

Note G., Section 10.—*Monitorial System to supply deficient number in teaching staff.*

"Since the last examination, circumstances have rendered it advisable to adopt the monitorial system. The advantages derived from it exceed what was expected." [Harris School, Madras. Report, 1862.]

"We have made each child who could read responsible for teaching another who could not, as we found we had not time to do it ourselves. The teachers went at their work with such vigour that refractory pupils who could not be made to read in the day time were obliged to go through their alphabets at night, and we have had ourselves to get up after going to bed to stop reading lessons in the kitchen." [Miss Furley, Uganda. Quoted Report, 1897.]

"When I visited the Institution the members of the senior class were engaged in giving lessons to different classes. One could not help being struck with the quiet, self-possessed way in which they catechised, and used the black-board, and the clearness with which they brought out the main points of the lessons. The subjects were Scripture, arithmetic, dictation, an object lesson on a leaf, and map drawing to scale. All taught well, but I was particularly interested in the teacher of the last-named lesson, a very small fair girl, the daughter of a late native pastor, aged only thirteen years, who in spite of her age and size, gave her lesson in a way that would have done credit to a grown up teacher." [The Rev. A. F. Painter, reporting on Sarah Tucker Institution, Tinnevelly, South India. Quoted Report, 1894.]

It is easy, of course, to blame the Society for putting its missionaries to too many things at once, but it is very difficult to rein in earnest spirits.

"Each 'professor' delivers about five lectures a day, and sometimes more, taking his pupils over time; he has thus but little time and energy left for preparation, and to some extent this may account for a greater number of failures. It is becoming necessary for colleges either to increase their staff or limit their subjects, and as the former means a serious outlay in expenditure, they are forced to do the latter, and this is being done in many colleges." [The Rev. J. M. Challis, St. John's College, Agra. Quoted Report, 1899.]

"Certainly when I left home I did not at all expect to have to fulfil the duties of dairymaid, carpenter, gardener, cook, breadmaker, and schoolmistress to the wildest set of mixed scholars that I ever met. We have pupils ranging from one to forty years old: men, women, girls, boys, children, and babies." [Miss Allen, Uganda. Report, 1901.]

Note H., Section 11.—***Difficulty of routine habits to uncivilized minds.***

This is not easy to make clear to Englishmen trained at home; sometimes little things represent it more forcibly, as below:—

"That boys should be willing to work about 8½ hours a day would not be remarkable at home, but considering that the ideal occupation of a boy out here is to walk about visiting his friends, then the constancy of these boys is remarkable. . . ." [Mr. K. E. Borup, Uganda. Annual Letters, 1900.]

Note I., Section 15.—***Daily Religious Instruction.***

"The question has been sometimes raised whether, with a view to softening prejudices against Mission Schools, and attracting to them a larger number of non-Christian scholars, it might not be advisable to make attendance at the daily religious instruction optional on the part of such non-Christian scholars. And it has been said that where the attendance is not compulsory, the great majority, if not all, of the non-Christian pupils will still probably attend the religious instruction, and be likely to give it all the more careful and respectful attention. To give up, however, making attendance on the daily religious instruction compulsory on the part of all the scholars would be to surrender a most important principle. The Society professes to offer to all the scholars attending its schools a complete education of its kind; and the education of which religious instruction forms no part, cannot be regarded as otherwise than altogether incomplete. To make attendance at the daily religious instruction optional would thus be to convey to the scholars a false view of what true education is, and, it might be added also, a false view of what the great object of missionaries is. Such attendance must, therefore, be compulsory on the part of all the scholars." [C.M.S. Regulations on Education, page 5.]

Note J., Section 18.—***Orphanages.***

The right way, it appears to me, to look at orphanages is to consider them an unfortunate necessity in our work, which may, however, be turned to glorious gain.

1. "Mr. Droese looks on orphanages as by no means necessary, nay not even desirable appendages to Mission establishments, a view in which the Committee fully concur." [Report, 1870.]

But as they come upon us, I venture to think sometimes without any exercise of will on the part of the Missionary, it seems only wise to make the best of them, and this is, it may be said, generally done.

2. "The funds required for their support, the buildings for their accommodation, the anxiety of caring for their bodies in sickness and in health, and the ultimate problem becoming sphinx-like every year more clamant, 'What is to be done with them as they grow up?' These and such-like sources of anxiety are inseparable from orphanages, and make one wish that they were separable from Missions. Doubtless here, as elsewhere, the numbers of a native church had thus been formed, but it is a poor weakling from its very origin. I do not find that any sustained effort has been made to bring up the boys to industrial pursuits, though various schemes have been tried. The difficulty of proceeding in such places where the numbers are small would be decisive against maintaining any but large

central orphanages, were it not that the children are brought to us in such a weak state that they could not be sent to a distance; and again that local support is more readily drawn out in behalf of a local charity than it would be for a distant institution." [Rev. E. Stuart on Bhagalpur. Quoted Report, 1863.]

3. "The Orphan Asylum (Mauritius) has prospered in all its branches of instruction, a number of youths being now ready to leave as apprentices, and satisfactory reports having been received of those who were sent out in the same manner a year ago. A few also qualified as teachers are ready for employment in the Schools Department. The Asylum contains at present 245 children. The girls are all trained in useful needlework, and the boys divided into seven classes, each pursuing a different trade, that of stone-cutting and masonry having been recently added to the rest." [Report, 1864, on Mauritius.]

4. *Secundra, India.*

"As the children grow up there is difficulty in supplying them with industrial employment. The most hopeful are sent to training institutions at Benares, and eleven have already been sent. There is a printing press established in the village by the native Christians themselves, which provides employment for many. A bookbinder has been engaged, and measures are in progress for introducing carpentry." [Report, 1865.]

5. *Secundra.*

"The mere existence of an Institution like this is a glorious witness of the purity of Christ's religion against the immorality and degradation of the females, especially of heathen and Mussalmans. To natives of this country, an Institution where girls grow to womanhood undefiled is a moral impossibility. Had these orphans not been taken in by the Missionaries, the girls without exception would have wandered over the country as so many prostitutes and slaves: the boys, thieves, slaves, eunuchs, etc." [Rev. C. E. Daeuble. Quoted in Report, 1868.]

Note K., Section 19.—*Young Men in Hostels.*

This is only a modern mode of doing old work, but it seems to have special promise of getting hold of young men :—

"Besides the Divinity students we have some twenty-five unmarried young Christians, living in the new buildings, while for the most part they complete their preparation in Lahore for the B.A., the M.B., or the Teachers' Certificate Examination. The value laid on this Christian Community life by the young men themselves was remarkably evinced on the single occasion when I was obliged to enforce severe discipline by 'rusticating' one of their number for a season. The rest evidently felt that to be obliged to go and take ordinary lodgings amid the temptations of the bazaar would be an ordeal which they would intensely shrink from facing. With that single exception happiness and a high tone prevailed." [Annual Letters, 1896. Rev. E. F. E. Wigram, Lahore.]

Note L., Section 21.—*Mission School Boys.*

It was my fortunate experience while Deputy Commissioner of the Gurdaspur District, Punjab, to see a good deal of the working of the Christian Boardng School called the Baring High School at Batala. The enthusiasm and pluck of the lads were admirable. At the athletic sports contests with the non-Christian boys of the district they did far better than would be expected considering their size and number (under sixty). On one occasion particularly I remember hearing the smothered remarks of surprise mixed with something not quite pleasure, among the non-Christian spectators, as one young hero after another with huge exertion and pluck succeeded in landing first, "Yih bhi Isai hai?" (Is this one also a Christian?) Much of this enthusiasm was due to pride in their flag—the flag of the Cross.

Note M., Section 22.—Start of Girls' Education in Calcutta.

The way in which girls' education was started in Calcutta (Stock, Vol. I., p. 190) is too good not to be briefly told. On January 25th, 1822, Miss Cooke, "an European female," as the Report quaintly styles her, visited one of the boys' schools to observe the pronunciation of the language. Such a novelty drew a crowd round the school door, and in the crowd was a little girl, whom the native teacher drove away, telling Miss Cooke she had been disturbing them for three months by wanting to be taught with the boys. Miss Cooke took her as her first pupil—thus beginning a work which at the present stage has developed Christian lady graduates. Mrs. Marsham, in the Baptist Mission at Serampore just before this, was the actual beginner, I believe, of girls' schools in India.

Note N., Section 24.—Unlawful occupation of converts previous to conversion.

The case I have in mind at present, though there have been others, is that of Aurungabad, where some of our converts have been servants of idols, and as a fact that has been their only means of livelihood. What is to be done about such men? As Mr. Whiteside, the local Missionary who is making an earnest attempt to deal practically with the matter, writes in a recent letter: "These people cannot give up their one means of livelihood unless another in some sort is provided, and there is no royal way to do this save by what are called commercial ways." A case like this, and there are others, though perhaps not so forceful, makes one long for a benevolent Carnegie who would not shrink from helping Missions.

Note O., Section 25.—Industrial work desirable.

I said in Section 25 above that I am expressing only a personal opinion in saying that industrial work is not only necessary in some cases but in some others desirable. But as a fact could Missionary opinion be polled man by man I believe it would be found not merely that many agree with this, but have actually given proof of it by starting industrial work themselves. It may be work in a small and humble way, but it has been undertaken in the feeling that it provides often the only honest method of dealing with converts. It is not everyone that, though he may be an honest believer, is fitted to be an evangelist or spiritual teacher, and it is not always possible for the new Christian to find work in his old haunts. Some employment is absolutely necessary, and not seldom, I do not say always, it becomes the duty of the Missionary to try and provide it. The matter is one of increasing urgency. It is of no use to utter conservative platitudes, we must, if only as a matter of sympathy with our workers in the field, face the problem and work it out.

I add a few opinions of Missionaries in the field which favour industrial work in one shape or other:—

1. "This Industrial School, we expect, will go far to solve that most puzzling problem what to do with boys of seventeen or eighteen to whom we cannot give Mission employment. Such have sometimes complained that the head knowledge we have imparted to them could not enable them to earn their living, and knowing nothing else, not even how to dig, and being too old to learn, they had lost rather than gained by joining us." [Rev. R. W. Stewart, Fuh Chow. Quoted Report, 1884.]

2. "An industrial school has been established for rough textile manufactures, in which there are at present twenty boys happily learning village industries. The produce of the school is already saleable, and there is a prospect of selling at once and on the spot all we can produce." [Annual Letter, 1900. Rev. W. C. Whiteside, Aurungabad, Deccan.]

3. "Another year's experience has only confirmed all the more my strong feeling that our Christian boarding school is one of the most efficient ways of raising the children of our village Christians, and if we have such

a school we must also have an outlet for it in the way of industrial training ; for, even in the case of boys of good character, all are not suited to take up the work of readers or even school teachers." [Annual Letters, 1900. Rev. C. M. Gough, Narowal, Punjab.]

4. "The other day our Bishop repeatedly affirmed that education (of course Christian) was the key of the position as regards Mission work in India. This is so beyond question if the Christian community is to develop and become self-supporting. If we train up and direct our Christian boys into useful and profitable fields of labour, setting ourselves to meet the demand of the day, which is for a workman intelligent and skilled, we shall be benefiting the country at large, and doing all we can to build up a self-supporting church, therefore, on the lowest grounds as regards Christians, it is the key of the position." [Annual Letter, 1900. Rev. C. H. Bradburn, Chupra, Bengal.]

The last extract is written by a missionary who has started a most interesting and promising experiment (indirectly industrial) at Chupra, in Bengal. Mr. Bradburn, who possesses marked ability and grip in dealing with boys, does not supervise their labour himself, but places them as apprentices with railway officials, merely looking after them in their lodgings, etc. His work is described in the *C. M. Intelligencer* for November, 1901.

Note P., Section 26.—*The Cotton Trade on the West Coast of Africa.*

I condense a brief account of this undertaking from Mr. Stock's History, Vol. II. pp. 109, 110. Venn's fertile and vigorous mind was running on the possibilities of superseding the slave trade by legitimate commerce, as a more permanently effective plan than merely suppressing it by force. "You must show the native chiefs," he used to say, "that it is more profitable to use their men for cultivating the ground than to sell them as slaves." The failure of the Niger Expedition had put an end for the time to the plans for planting "the Gospel and the plough" in the hinterland of the Slave Coast ; but Venn's indomitable spirit refused to be baffled. He went to work, however, in a quieter way. He determined to find out for himself what were the natural products of the country ; he got the missionaries to send him samples of dyes, cottons, ginger, arrowroot, pepper, coffee, palm-oil, ivory, ebony, etc. He submitted these samples to produce-brokers and other experts. He himself invested as an experiment in 400 lb. of arrowroot and 300 lb. of ginger, and it was due to him that the former article from the West Coast, became a staple of commerce. But his most remarkable effort in this direction was in the promotion of a trade in cotton. He managed to interest a cotton merchant, Mr. Thomas Clegg, and the good Quaker, Mr. Samuel Gurney, who gave him £200 towards sending out cotton gins and other machinery. In 1859 Venn was able to write : "There are now 200 or 300 gins at work at Abeokuta, and five or six presses, chiefly in the hands of natives. Cotton is flowing to England in a stream widening every day, and Abeokuta is rising rapidly in every branch of commerce."

Note Q., Section 28.—*Summary of Report of last Committee on Industrial Missions.*

Many missionaries say they have no experience of Industrial Missions, and a few do not desire to see them carried on in their districts. On the other hand, some of our oldest and most experienced missionaries in Africa, India, and China, speak in the very strongest terms of the desirability, importance, and even imperative necessity for the C.M.S. to take up this question. It is clear that there has been a growth of favourable opinion on this subject since the Report of 1890. Two classes of Industrial Missions must be clearly distinguished.

1. Large agricultural or manufacturing establishments, to provide sustenance for poor native Christians.

2. Schools of technical education, to carry on the work of the elementary schools so as to train native Christians in handicrafts that they may obtain an honourable livelihood.

The first is beyond the present scope of C.M.S. work; the second might be furthered by (*a*) giving small scholarships to deserving and promising youths, and (*b*) giving grants-in-aid for technical schools.

The objects sought are:—

(1) To avoid the apprenticing of Christian boys to heathen masters.

(2) To give a means of livelihood to those of our orphans who are not fitted for directly spiritual or educational work, and to keep in touch with old mission schoolboys.

(3) To elevate converts from backward races so as to make them independent manly Christians.

(4) To give employment, where absolutely necessary, to converts who have lost their means of livelihood by becoming Christians. Competent men must be in charge of all industrial work—not ordained missionaries.

In India and China native labour instructors may be largely employed; but in Africa and North-West America godly laymen should be sent out, competent as teachers in Industrial Missions. In East and West Africa, East and West Africans, respectively, might be used as instructors under a European.

The urgency for industrial work should be recognised, and the whole subject should be kept more to the front.

The best solution of the problem of Industrial Missions lies in the formation of an "Industrial Missions Auxiliary" on the same lines as the Medical Missions Auxiliary. For this we must wait till God gives us a man specially fitted who shall create an interest in Industrial Missions by making known the need for them.

Note R., Section 29.—The change wrought by Johnson at Regent's Town (formerly Hogbrook).

This is the Report after two years:—

"The town itself is laid out with regularity; nineteen streets are formed, and are made plain and level, with good roads round the town; a large stone church rises in the midst of the habitations, a Government house, a parsonage house, a hospital, school-houses, store-houses, a bridge of several arches, some native dwellings, and other buildings all of stone, are either finished or on the point of being so. But the state of cultivation further manifests the industry of the people. All are farmers; gardens, fenced in, are attached to every dwelling; all the land in the immediate neighbourhood is under cultivation, and pieces of land even to the distance of three miles. There are many rice fields, and among other vegetables raised for food are cassavas, plantains, coco, yams, coffee, and Indian corn; of fruits they have bananas, oranges, limes, pineapples, ground-nuts, guavas, and papaws; of animals there are horses, cows, bullocks, sheep, goats, pigs, ducks and fowls; a daily market is held for the sale of articles, and on Saturdays this market is large and general. It has been already said that all are farmers; but many of them, beside the cultivation of the ground, have learned and exercise various trades; fifty of them are masons and bricklayers, forty carpenters, thirty sawyers, thirty shingle makers, twenty tailors, four blacksmiths, and two butchers. In these various ways upwards of six hundred of the negroes maintain themselves, and have been enabled in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that Government to which they pay the most grateful allegiance."

And the Official Report on Roads and Public Buildings, issued in 1819 thus concludes its remarks on Regent, as Regent's Town had come to be called:—

"Let it be considered that not more than three or four years have passed since the greater part of Mr. Johnson's population were taken out of the holds of slave ships, and who can compare their present condition with that from which they were rescued without seeing manifest cause to exclaim, 'The hand of heaven is in this!' Who can contrast the simple and sincere Christian worship which precedes and follows their daily labours, with the grovelling and malignant superstition of their original state, their gree-grees, their red water, their witchcraft, and their devils' houses, without feeling and acknowledging a miracle of good, which the immediate interposition of the Almighty could alone have wrought." [Quoted in Stock's History, Vol. I., p. 166].

Note S., Section 29.—*Early progress in New Zealand.*

"When Marsden paid his first visit in 1820," Mr. Stock writes, Vol. I., p. 210, "things looked brighter in several ways. The 'arts of life' really seemed to be progressing. There were fields of wheat, there were horses and cattle; fruit trees sent from Sydney were flourishing; blacksmiths' shops, sawpits, ropewalks were at work; and a boarding school was successful in taming and teaching even the wild and volatile Maori children."

Note T., Section 29.—*Darwin's recorded opinion of Mission work.*

"In 1835 H.M.S. Beagle, then on its famous scientific voyage round the world, appeared off the coast, and Charles Darwin, then a young naturalist, visited the Mission Station at Waimate, where William Williams, Davis, and Clarke were at work. Viewing with admiration the external scene presented, the gardens, farmyard, cornfield, etc., he wrote, 'Native workmanship, taught by the missionaries, has effected the change. The lesson of the missionary is the enchanter's wand. I thought the whole scene admirable . . . . And to think that this was in the centre of cannibalism, murder, and all atrocious crimes. I took leave of the missionaries with thankfulness for their kind welcome, and with feelings of high respect for their gentlemanlike, useful, and upright characters. It would be difficult to find a body of men better adapted for the high office which they fulfil.'" [Journal of Researches into the Natural History and Geology of the Countries visited during the Voyage of H.M.S. Beagle round the World by Charles Darwin. Quoted Stock, Vol. I., p. 358.]

Note U., Section 32.—*Mackay of Uganda.*

It would be almost ridiculous to write anything about industrial mission work without some reference, at least, to Mackay, who in some ways was the prince of industrial missionaries. The teaching of printing is one of the many things he started in Uganda, and how he would rejoice in Mr. Borup's pupils! There is hardly a finer instance to be found in history of the true industrial missionary than Alexander Mackay, who could not help trying to teach everything he knew, and yet felt, as he himself writes, there is nothing else so well worth living for as to teach the glorious Gospel to the people that have so long been in darkness.

Note V., Section 34.—*Combination of Industrial with General Education.*

Time table of work—Mengo Industrial School:—

6 a.m. The big drum beats and all hands must turn out of bed, cook their breakfast—and eat it.
7.30 a.m. They assemble in the class-rooms and have a writing lesson till 8.15 a.m.
8.15 a.m. till 12. Manual work in the workshops.
12 noon to 1.15. Interval.
1.15 p.m. Arithmetic classes.
2 to 5 p.m. (Except on Saturdays, which is a half-holiday.) Work in the shops.
5 to 7.45 p.m. Interval for cooking and eating the evening meal, &c.
7.45 to 9 p.m. Bible class.

[Letter from the Rev. Martin J. Hall, Uganda, *C.M. Intelligencer*, 1901.]

Some other testimony is appended showing how very commonly it has been the practice to combine industrial with general education.

1. School for Indians of British Guiana.

"Their progress is encouraging, and soon they will have outstripped the usual range of a common school. Among the most interesting things in which they are instructed is Psalmody, and often is my heart cheered when I hear them singing so sweetly. Their ear is musical, and their voice capable of improvement. The impression made upon others by their singing is truly striking. The remaining hours are for manual labour, such as cleaning, weeding, planting, or carpentering; and though patience is often put to the test, their behaviour on the whole is satisfactory. In ability in learning they far surpass the coloured children, and, in many cases, even the Negro children. [Report, 1838.]

2. "Upwards of twenty Christian carpenters and stonemasons from Allepie now reside at Cochin, whither they have been induced to go in consequence of the great demand for labour, owing to the rapid increase of trade. . . . . Among the converts in this mission are a master sawyer, a master carpenter, and a foreman mason. Such independent members of the mission, where the conduct is consistent, are of great value in an infant church. All the artisans maintain themselves respectably; most of them have married from the girls' school. . . . . It is difficult to over-rate the importance of such a body of independent Protestant converts, if properly tended, for the dissemination and establishment of the truth in India. The attempt to train up artisans was begun about twelve years ago, and at the time met with very great opposition from the relatives and friends of the boys. It is regarded with far different feelings now, and may be carried out to almost any extent in Allepie but not in any other of our missions in Travancore." [Rev. J. Hawksworth, reporting on Allepie, quoted Report, 1856.]

3. "Four years ago there was no Christian school at Thakerpuker, the teachers of the heathen school there were of the most ordinary class, *i.e.*, knowing nothing whatever of the business of teaching further than merely driving by rote and the cane the contents of certain commonplace lesson books into the memories of some thirty or forty boys. Now we find this same school for heathen boys much enlarged and improved, with mostly the same teachers, brightened up, lively, intelligent, and to all appearance really interested in their work, teaching a much enlarged course of lessons with considerable vigour and energy. We find, too, that since then two boarding schools have been formed for Christian boys and Christian girls, containing together about seventy cleanly, well ordered, and highly intelligent looking children—from about seven to thirteen years of age. The upper classes, both boys and girls, can read and write their own language well; and they have acquired a very satisfactory knowledge, for their time of life, etc., of arithmetic, geography, history of their own country, Church history, and natural history; they can draw maps, reducing the scale from a very large to a small one, some of them very well indeed, so that some of their maps are sold; they are trained in industrial employments also, gardening, rope-making, boat rowing—as their district is half water; and the girls, in addition, needlework and housework, two or three at a time taking turns to cook for themselves and the boys; above all, their Scriptural instruction is by no means neglected; they can answer as well, as least in most parts of the Bible, as the pupils of many schools where scarcely anything else is taught. [Rev. G. Cuthbert's account of Mr. J. Long's work at Thakerpuker, near Calcutta. Report, 1855.]

4. "A farm is attached to the school in which cassava, cotton plants, coffee trees, arrowroot, etc., are cultivated to a considerable extent. A carpenter and a tailor are attached to the school, who give instruction to the boys. The whole school are employed in industrial employments from 6.30 to 8.30 in the morning, and again from 3 to 5 in the evening. Their indoor studies occupy them from 10 to 3."

Model and Training School, Kissey, West Africa. Government pays for liberated slaves; Colony-born boys pay 2d. a week, day scholars. [Report, 1855.]

5. "The boys are now divided into four classes, of which every fourth day one class has to perform manual labour while the other three classes are at school. Their manual labour consists at present chiefly in brickmaking." [Kissey. Report, 1861.]

6. "They rise with the dawn of day, when most of the boys are told off to work in the garden, others in the dormitories and cleaning the compound; while the girls do the same with their dormitories, and clean the schoolroom. At 7.30 the bell again calls them together, and there is a rush to the river, close by, and then swimming, plunging, splashing, and shouting, making old men wish they were boys again. After this come buckets of steaming hot tea, and rolls of bread. From 9 to 10 we have prayers and religious instruction; but before this some thirty or forty day boys arrive from the neighbouring camp, each with his little tin can containing rice and curry for his morning meal. At 10 o'clock the roll is called, and school begins. Nothing is now heard but English, while a little before there was nothing but Creole, and in the afternoon it will be all Hindi and Tamil. At stated times the girls do all the sewing and washing for the establishment, and take their turn helping in the kitchen." [Mr. Honiss, The Plaisance Orphanage, Mauritius; quoted Report, 1890.]

7. "In the schoolroom the keenest efforts of the children through these last months of the year are directed towards the preparation of articles of plain sewing and fancy work, drawing and kindergarten painting, to be shown at the competitive exhibition of school work held in the Colony every year in December. Last year we showed, for the first time, landscape and other shaded drawings and maps of the Sierra Leone Protectorate, in addition to needlework, bread and cakes." [Annual letter, 1900, Miss Pidsley, Annie Walsh Institution, Sierra Leone.]

Note W., Section 36.—*Desirableness of getting well-to-do Native Christians to help their poorer brethren.*

"On the temporal side of missionary work our converts come under the laws of political economy. As Christians they will, and must, in some ways contract new wants which will bring about a more expensive scale of living than that of their heathen neighbours. But, if so, it is absolutely necessary that, man for man, the Christian should be able to produce by his labour a higher value than the non-Christian; otherwise he will infallibly fall behind in the great social race. This can be brought about only by industrial training. But the staple industry of India, which absorbs at least nine-tenths of its labour, is agriculture. To solve the industrial problem, the Christian community must be attached to the soil, or, rather, must attach the soil to itself. How is this to be done? I confess to the feeling of standing before a blank wall. Our missionary experiments in the way of Christian settlements have not yet been successful. They lack economical independence, and therewith stability and the power of self-propagation. The only helpful method that I see is to enlist the help and sympathy of our higher class Christians." [Decennial Conference, Bombay, 1892-93. Rev. Dr. Weitbrecht, Batala, Punjab.]

Note X., Section 36.—*Sharanpur* (*Nasik*).

The following interesting remarks given by an experienced native Indian Missionary will tell something of Sharanpur (Nasik), and also notes a useful opinion on industrial work:—

"We have gathered a large proportion of our native Christians from among the depressed classes in India, and we wish to elevate them and build them up into respectable communities, in order that ere long they may be able to support their own churches and pastors, and even to send missionaries to their brethren who have not had the opportunity of hearing the blessed Gospel. Now how can they do all this unless we make them capable, and put them in the way of becoming independent? In my opinion no plan is better suited to carry out our purpose than that of training those at least of the rising generation to some sort of industrial work. . . . The idea was first worked out by the Rev. W. S. Price . . . . in 1851 I had the good fortune to be associated with him as his fellow labourer for some years. A plan for establishing a Christian village near Nasik with an orphanage for boys and girls, and an industrial institution for training not only orphan boys, but the sons of native Christians, was begun with due thought and prayer, and soon carried into effect by the indefatigable energy and business-like ability of Mr. Price. By the beginning of 1855 we were in regular working order. We began with carpentry, and as the need arose we found the necessity of adding blacksmithing, painting, and weaving. But before we put a boy to any mechanical work, we taught him to read, write, and cipher in our primary school. As soon as the boys finished their school course we drafted them one by one into the industrial school, with the exception of a few who had superior abilities, and were trained for evangelistic work. Our institution was subsequently increased by the transfer to our mission by the Government of a number of African youths rescued from slavery; and to their honour, be it said, that a considerable number of them afterwards returned to their own country as qualified tradesmen, and lived honourable Christian lives there. Six of these youths formed the gallant band that accompanied Dr. Livingstone on his last expedition. . . . As soon as a boy was apprenticed to a trade half a rupee a month was saved for him the first year, a rupee a month for the second year, two rupees for the third, and so on till he completed his apprenticeship, when he was paid full wages. , . . . If properly managed, an industrial school need not become a burden to a mission. . . . The Sharanpur Institution at Nasik supported itself in a few years. . . . . We charged the exact cost for work done in our institution, plus 20 per cent. for our direction and supervision, and people gladly sent their work to us, as they found we did it better and cheaper than they could get it in the Bazaar." [Decennial Conference, Bombay, 1892-3. Rev. Sorabji Khasredji, Poona.]

Note Y., *Section* 38.—*The indirect influence of Missions.*

This is immense, as said in the text, and can hardly be exaggerated in the case of India. Take one great fact, that no one dare stand up at the present day pretending to be an educated religious teacher who does not preach strenuously the unity of God. Idolatry is relegated to the illiterate and thoughtless mass of the community. Specific testimony is quoted below:—

1. "Christian truth is made the basis of all that is taught, and Christian morals the basis of the discipline. . . . The endeavour is to convey Scriptural teaching, not by statements made in the outset which shall violently shock their prejudices, and which are in danger of awakening ridicule or disgust, but by a course of instruction which shall be uniformly solemn in tone, and adapted as far as possible to the state of mind and power of comprehension of the pupils. The result hoped for is from the bringing to bear upon the minds of a sustained and steady influence, and seizing every opportunity afforded by enquiries elicited from the boys themselves and simple explanations of the passage in hand, rather than running violently counter to their feelings, and treating them with contempt." [Rev. T. V. French, Agra. Report, 1852.]

2. "I believe that no great number of the native children ultimately become Christians, but we have strong testimony in favour of the improved moral habits which have followed from their attendance at the Mission schools, and from the education they receive there." [Sir C. Wood's speech, June 3rd, 1853. C.M.S. Intelligencer, Vol. 5, p. 507.]

3. "There is a very great demand among the mercantile gentlemen lately settled in Cochin for writers, domestic servants, and workmen in general

who know more or less English. The young men educated in our Mission have a high character for honesty and strict integrity, and, in consequence, are much sought after." [Rev. H. Baker, Travancore. Quoted Report, 1856.]

4. "A rich Hindu landlord in the city (Amritsar) confessed that he would rather have Christian tenants than any other, because they paid better, were more cleanly in their habits, and took more care of his property." [Mr. Wade, quoted C.M. Intelligencer, 1886.]

5. "Found a religious department of education. The customs of our country are degenerating fast, because we have no religious teachers. Thus it is that the depraved religions of foreign barbarians spring up and deceive our people. Every province is full of Chapels (*sic*), while we have only one temple in each county for our sage Confucius." [Memorial of Chinese students to their Government. Quoted Report, 1896.]

6. "To estimate our work by the number of converts that we make would be a poor estimate indeed. To one who has worked like myself in this school the good hand of our God is plainly seen in the change that comes over the character of most of our boys. The ardent desire for search after religious truth, the deep reverence for holy things, the longing after purity and spotlessness awakened in the school, is in many cases carried into the life of action. But not one of our former students has yet stood out to witness for the Master in the face of persecution. He who knoweth the secret of all hearts knows best how many secret disciples there are who, out of fear of persecution, dare not proclaim the truth they inwardly rejoice in. Outward circumstances lead us to cherish this hope. The marvellous way they cling to a school proscribed by their orthodox teachers, and the respect and veneration they pay to those connected with it, are very hopeful signs. The most respected European in this city, and in this Presidency among Mohammedans, is the Rev. E. Sell, who was once the head of this Institution. The Rev. Malcolm Goldsmith, who was the Principal of this School, is honoured as a saint by Mohammedans in this city (Madras)." [Rev. J. S. Peter, Native Headmaster of Harris School, Madras. Quoted Report, 1897.]

7. "These children have extraordinary memories, and can learn any number of texts, hymns, etc., by heart with the greatest ease. The education given is, of course, not limited to purely religious subjects. It is, on the contrary, the excellence of the general education which the scholars receive that induces the parents in many cases to send their children to us, and for its sake, in some instances, to tolerate the large amount of religious teaching. [Rev. D. M. Wilson, Salt and Kerak. Quoted Report, 1898.]

8. "I do not hesitate to declare that there is a far higher tone in Noble College, Masulipatam, than there was in the school where I spent my youth." [Annual Letter, 1899. Rev. E. G. Roberts.]

9. "I was much struck in looking over the B.A. essays on the subject, 'We boast that we are better than our fathers,' to notice how their thoughts are evidently being leavened by Christian teaching and civilization. One and all condemned child marriage; many pronounced emphatically against idol worship; and some declared their belief that one of the signs of advance in the present day was that men now believe in one God who is a Spirit." [Rev. G. B. Durrant, Agra. Quoted Report, 1899.]

10. "There is, I think, an increasing confidence in Christianity—husbands believe in it for their wives! One came for a talk the other day to ask about his wife. He felt the one thing for her was to become a Christian, but if there seemed no likelihood of that he felt he must send her away! Another wants his wife to become a Christian because he thinks it would take the conceit out of her. She is a very clever little lady, and inclined to look down upon others, so is not popular." [Miss Tapson. Hakodate, Japan. Quoted Report, 1901.]

APPENDIX 3.

INDUSTRIAL EDUCATION IN CATHOLIC MISSIONS.

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- *North Victoria Nyanza (Uganda): Bishop Streicher.
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* Reports, etc., received. † Extracts from Newspapers, etc.

INDUSTRIAL EDUCATION IN CATHOLIC MISSIONS.

INTRODUCTION.

It is a fact that has been recognised by numerous writers, and especially by travellers in Africa and the East, that Catholic Missionaries among the native races have uniformly followed the old Benedictine motto "*ora et labora*," and combined industrial training of some sort with doctrinal teaching and moral instruction. Indeed, the general experience of our Missionaries has been that without some preliminary training in habits of work and industry, which are at least the rudiments of civilisation, religious or moral teaching has very little, if any, effect.

The industrial teaching of the Society of Algerian Missionaries, known as "The White Fathers" of Cardinal Lavigerie, in various parts of Equatorial Africa; the extensive industrial establishments for the Zulu Kaffirs, directed by the Trappists in Natal; the remarkable creation of "New Nursia" by the Benedictines for the Australian natives in West Australia, are the best known instances of this industrial Missionary training and have often been described.

I have endeavoured to obtain reliable and up-to-date information regarding such industrial education in our Catholic Missions in various parts of the British Empire, limiting my inquiry to those which are evangelizing the "native" races, almost exclusively non-Christian, of the different countries. For this purpose I forwarded a request for such information, together with a printed list of questions upon specific points about which information was desired, to the heads of a selected number of these Missions. I have received a large number of replies, varying much in style and amount of information conveyed, though I have to regret that from several I have up to date not received answers.

In a few cases I have been able to supply some information by quoting from the pages of *Illustrated Catholic Missions*, of which I am the editor.

It will be useful here to append a general list of the chief Catholic Missions to native races in the British Empire, indicating (1) the official name of each Mission (whether archdiocese, diocese, vicariate, prefecture, etc.); (2) the Missionary Society in whose charge it is; (3) the headquarters of the Mission, (4) remarks indicating the country or population evangelized by it. To most of these I have applied for returns; those marked with an asterisk (*) have replied to my application; those marked with a dagger (†) are illustrated from other sources; of the remainder I have no details, which I extremely regret.

I do not think I need comment at any length on the various replies which follow, and which speak for themselves. Although it will be seen that they by no means cover the whole Missionary field, as they represent not quite a third of all the Missions enumerated in the general table, yet they may be taken as fairly representative of native Missions in Africa, Asia, and parts of America.

In nearly all cases it appears that some kind of industrial and agricultural training enters, in many cases largely, into the ordinary work of the Mission. Generally speaking—especially in Africa—this is carried on less in the form of schools than in that of actual Mission work, in building churches and residences, cultivating foodstuffs, and similar labours, in which the younger natives are trained to assist the Europeans and learn to work under their direction. Uganda offers a striking illustration of this method. It will be noted that some Missionary orders, notably the White Fathers and the Trappists, have the great advantage of the co-operation of lay-brothers, in some cases specially trained for the work. In many Missions this kind of work is done for girls and children by religious sisters, sometimes (as in India) natives themselves. There is indication of the growing tendency to train and employ native teachers, though in parts of India it will be observed that certain objections are raised to them.

The general verdict on industrial and agricultural education for natives is most favourable. In some cases it is judged, as I think rightly, of more importance than a purely literary education. I call attention to the striking and emphatic expression of opinion on this head from the Zambesi Mission of the Jesuits in Rhodesia (11A). That there are dangers connected with it, unless properly directed and safeguarded, is clearly indicated both in Africa and India. But with such safeguards it seems destined to do the greatest good to the native populations.

In nearly all cases it will be found that industrial and literary education go *pari passu*, and the combination is considered advantageous. More advanced liberal education for specially talented pupils is the rule, and some of the natives are trained for the Missionary life, or at least for being catechists or teachers.

The difficulties encountered are varied and numerous, but the chief of all appears to be lack of pecuniary means. Government grants seem to be urgently needed in the more promising Missionary fields, such as Uganda. There is little doubt that such money would be well spent. Caste prejudice is an extra difficulty met with in the Indian Missions.

With the exception of parts of South Africa, and perhaps to some limited extent in India, there is little evidence of opposition or jealousy on the part of the white population; but perhaps my returns do not cover a sufficiently wide area to speak with great certainty on this point.

In conclusion, I beg to tender my best thanks to their Graces the Archbishops of Agra and Colombo, to their Lordships Bishops Hanlon and Streicher (Uganda), Pelckmans (Lahore), Cardot (Burma), Dontenville (British Columbia), and Hopkins (British Honduras), and to the Rev. Fathers Mayr (Natal), Bartholomew (Allahabad), Reveley (N. Punjab), Bertram (Rajputana), Caussanel (Trichinopoly), Kleinschneider (Madras), Dunn (N. Borneo), and to Brother Nivard (Natal), for the information they have kindly compiled and forwarded at my request.

L. C. CASARTELLI.

Illustrated Catholic Missions,
St. Bede's College,
Manchester.
1st April, 1903.

TABLE OF CATHOLIC MISSIONS IN THE BRITISH EMPIRE.

AFRICA.

West Africa.

Vicariate or Prefecture.	Missionary Society.	Head-quarters.	Remarks.
1. †Sierra Leone	Cong. H. Ghost	Freetown	——
2. † Gold Coast	Lyons Seminary.	Elmina	——
3. † Benin	" "	Lagos	Contains Lagos, Yoruba, etc.
4. Lower Niger	Cong. H. Ghost	Onitsha	——
5. Upper Niger	Lyons Seminary.	Lokoja	Includes Gando, Sokoto, Haussas, etc.

Central Africa.

Vicariate or Prefecture.	Missionary Society.	Head-quarters.	Remarks.
6. *Upper Nile	Mill Hill Society.	Mengo	Uganda Protectorate.
7. *North Victoria Nyanza.	White Fathers	Rubaga	
8. Nyasa	" "	Kaiambi	——
9. North Zanzibar	Cong. H. Ghost	Zanzibar	Comprises Zanzibar and opposite Coast and Hinterland.

South Africa.

Vicariate or Prefecture.	Missionary Society.	Head-quarters.	Remarks.
10. Basutoland	Oblates of Mary	——	——
11. *† Natal	" "	Pietermaritzburg	Contains the great Trappist industrial settlement of Mariannhill; also Dominicanesses at Oakford.
11.A *† Zambesi [Rhodesia].	Jesuits	Bulawayo	——

African Islands.

Vicariate or Prefecture.	Missionary Society.	Head-quarters.	Remarks.
12. Mauritius	——	Port Louis	——
13. Seychelles	Capuchins	Port Victoria (Mahé).	——

INDIA.

Diocese or Vicariate.	Missionary Society.	Head-quarters.	Remarks.
14. Calcutta (archdiocese)	S. J.	Calcutta	Five divisions of Bengal.
15. Krishnagar	Milan Society	Krishnagar	West Bengal.
16. Dacca	Society of Holy Cross.	Dacca	East Bengal.
17. Assam	Salvatorian Society.	Shillong	Assam and Manipore.
18. * Agra (archdiocese)	Capuchins	Agra	Part of N.W. Provinces.
19. * Allahabad	„	Allahabad	Part of N.W. Provinces.
20. * Lahore	„	Lahore	Panjáb.
21. * Kashmir	Mill Hill Society.	Rawal Pindi	N. Panjáb and Kashmir.
22. * Rajputana	Capuchins	Ajmere	——
23. Bettiah	„	Bettiah	Districts of Bengal adjoining Nepāl.
24. Bombay (archdiocese).	Jesuits	Bombay	Bombay Island, Broach, Baroda, Sind, Cutch, etc., Guzerat.
25. * Trichinopoly	„	Trichinopoly	Madura, S. India.
26. Poona	„	Poona	S.W. Coast.
27. Mangalore	„	Mangalore	Part of Malabar and all S. Canara.
28. * Madras (archdiocese).	Secular and Mill Hill Society.	Madras	S.E. Coast and interior.
29. Vizagapatam	Cong. of St. Francis of Sales.	Vizagapatam	Along Bay of Bengal.
30. Hyderabad	Milan Seminary.	Hyderabad	Nizam's Territory and adjoining British territory.
31. Nagpur	Cong. of St. Francis of Sales.	Nagpur	Most of Central Provinces, the Berars, part of Nizam's Territory
32. Verapoly (archdiocese).	Carmelites	Verapoly	Travancore.
33. Quilon	„	Quilon	In Travancore.
34. Trichur	Syrian clergy under Syrian bishops.	——	For the Syro-Malabar Christians of S. India.
35. Ernakulam		——	
36. † Changanacherry		——	
37. [Pondicherry (archdiocese).]	Paris Society	Pondicherry	[French Territory ;] Arcot, Salem, Chingleput.
38. Kumbakonam	„ „	Kumbakonam	——
39. Mysore	„ „	Bangalore	Mysore, Coorg.

BURMA.

Diocese or Vicariate.	Missionary Society.	Head-quarters.	Remarks.
40. * Southern	Paris Society	Rangoon	——
41. * Northern	„ „	Mandalay	——
42. Eastern	Milan Seminary	Tungoo	——

CEYLON.

43.	*Colombo (archdiocese) -	Oblates of Mary	Colombo - -	West Province. N.W. Province.
44.	Jaffna - -	" "	Jaffna - -	N. Province. N. Central Provinc
45.	Kandy - -	Benedictines -	Kandy - -	Central Province. Uva Province.
46.	Galle - -	Jesuits - -	Galle - -	S. Province. Sabaragamuwa.
47.	Trincomalee -	"	Trincomalee -	E. Province.

STRAITS.

48.	Malacca - -	Paris Society -	Singapore - -	Straits Settlements.

OTHER ASIATIC POSSESSIONS.

49.	Hong Kong -	Milan Seminary	Hong Kong -	——
50.	Aden and Arabia	Capuchins -	Steamer Point -	——
51.	*N. Borneo and Labuan	Mill Hill Society	Kuching - -	——

AMERICA.

52.	† St. Boniface (archdiocese) -	Oblates of Mary	St. Boniface -	Indians and Half-breeds of Canadian North-West and British Columbia.
53.	Athabaska-Mackenzie	"	L. Athabaska -	
54.	*New Westminster	"	N. Westminster -	
55.	*St. Albert - -	"	St. Albert - -	
56.	Saskatchewan -	"	——	
57.	Port of Spain (archdiocese)	Secular and Dominicans	Port of Spain -	Trinidad, etc.
58.	Roseau - -		Roseau -	Dominica.
59.	British Guiana -	Jesuits - -	Georgetown -	Negroes.
60.	*British Honduras	"	Belize - -	Caribs.
61.	Jamaica - -	"	Kingston - -	Negroes.

AUSTRALASIA.

62.	New Nursia (abbacy)	Benedictines -	——	Australian natives.
63.	Queensland (vicariate)			
64.	Fiji - -	Marists - -	——	——
65.	British New Guinea	Issoudun Society	——	——
66.	Gilbert Islands -	" "	——	——
67.	Solomon Islands	Marists - -	——	——

QUESTIONARY SENT TO MISSIONS.

The following is a copy of the questionary sent out with my letter applying for information :—

INDUSTRIAL EDUCATION IN CATHOLIC MISSIONS.

QUESTIONS TO BE ANSWERED TOGETHER WITH REPORT ALREADY ASKED FOR.

1. What steps have been taken to provide industrial or agricultural education for natives? What are the details of the course of study provided? Have the teachers been specially trained for this work? If so, how and where? Are they Europeans? Have native teachers been tried in these subjects? If so, have they succeeded?

2. Does it appear that such industrial or agricultural education is having good effects (i) on the character of the natives receiving it, (ii.) on their economic efficiency?

3. Can such industrial and agricultural education be successfully combined with instruction of a more literary and general character? If so, to what degree does such a combination seem to you desirable in the case of ordinary native pupils? Do you make separate provision for more advanced literary education for specially talented pupils?

4. In the earlier stages of education, *i.e.*, before technical education proper can begin, does the education provided for young children include much manual training? If so, are you satisfied with the results? Would you kindly state the ordinary curriculum for young children?

5. Have any special difficulties, economic or educational, been experienced in the provision of manual, industrial or agricultural education? If so, would you kindly indicate what seems to you the best means of overcoming these difficulties?

6. Has there been any opposition on the part of any section of the white population to the provision for natives of a kind of education which might enable the latter to compete effectively with skilled white labour in various industrial occupations?

REPORTS RECEIVED FROM HEADS OF VARIOUS MISSIONS, AND ANSWERS TO ABOVE QUESTIONARY.

[1.]* SIERRA LEONE.

Contains three work-schools for boys and girls.

[2.] GOLD COAST.

Contains three work-schools for girls.

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*The numbers in square brackets correspond to those in the general list of missions above.

[3.] BENIN.

Contains six work schools, with 285 girl pupils; also an agricultural school, or farm, with 82 boys and 35 girls as pupils.

(Above statistics from *Missiones Catholicae descriptae*, Anno 1901, published by Propaganda, Romæ, ex. Typ. polyglotta S. C de Prop. Fid., 1901.)

[6.] UPPER NILE.

REPORT ON THE WORK OF NATIVE EDUCATION IN THE VICARIATE APOSTOLIC OF THE UPPER NILE, UGANDA, EAST EQUATORIAL AFRICA.

Elementary education and industrial training may be said to be still in their infancy in the Uganda Protectorate. This is due to several disadvantages that are now fast disappearing. The Missionaries have laboured in Uganda for twenty-five years. During the first twenty years frequent, almost continuous, efforts were made to educate the people and divert their energies from domestic strife and inter-tribal wars to purposes for their own improvement and the development of their country. But little came of these well-meant efforts, and all those years were spent in trying to modify the old semi-barbarous exercise of supreme authority exercised by the pagan kings and chiefs. The fickleness of these men, who wielded the supreme power and controlled all the influences in the countries where the Missionaries laboured, gave little promise of stability to the work of education during a long course of years. Much, however, was done in a fitful way until the Missionaries finally gained a permanent influence over many of the important chiefs and their people. From 1878 to 1884 nearly all efforts were spent in gaining a footing in the country. From 1884 to 1890 the French Catholic Mission and the English Protestant Mission gained many adherents and considerable influence in Uganda. The king and chiefs helped this influence on one side or the other or made a determined stand against it by turns. In consequence there was not much accomplished—the energies of the people were so often diverted—swayed now in favour of and now in opposition to the Missionary influence. The king lost and regained his throne three times. Each time he was overthrown, another king reigned in his stead and initiated a pagan, Mohammedan, or Christian policy, each to be modified or end with his death or flight. In 1892 the followers of the respective Missionaries fought out their own quarrel and concluded by a settlement which gave satisfaction to none, and laid the foundation for a further and more serious rupture. But this was averted. The peace following this settlement would have been short-lived but for the near prospect of a Protectorate for these countries. In 1894 the Vicariate of the Upper Nile was created, and we left England for Uganda early in May, 1895. A little later the same month, the British Protectorate was declared and the first Commissioner entered the country with ourselves in September, 1895. This strengthened the Missionaries, who now continued with more hope of stability the work of education. But the dissipating struggles which had so long rent the country of Uganda were not yet over. In 1897-8 the pagan king with thousands of followers revolted against his chiefs and all European influence. This was followed by a mutiny of the Soudanese soldiers—who were the only troops in the Protectorate. It was only at the conclusion of these terrible times of armed strife that education—elementary and industrial—could be taken up in earnest, and they have been carried on uninterruptedly so far. To the above disadvantages must be added the great difficulty of transport. All appliances and implements had to be carried in 65-pound loads by porters through a difficult and almost foodless country—from Mombasa to Uganda—800 miles. The cost of procuring these necessaries was practically prohibitive. This difficulty has to a great extent been removed by the opening of the Uganda Railway. To the hindrances arising from the seriously unsettled, sometimes perilous, state of the country, and constant risk and costliness of transport, must be added the unwillingness of the natives to pay for an education and the entire absence of any assistance from the Government.

But the primary duty of the Missionaries being to teach Christianity, the education given by them to the native races in the Kingdom of Uganda has been devoted chiefly to the great work of Christianising the people. It is one of the few countries where in modern times the acceptance of Christianity has preceded the introduction of the schools, the literature, the arts, the handicrafts and the commodities of European civilisation. Elementary education and industrial training have not, however, been neglected; much has been done, as already indicated, under circumstances of much difficulty.

1. As to elementary instruction, in each Mission Station a day school has been opened and conducted in the simplest way, as soon as natives were attracted to the Mission. In these schools reading, writing, and arithmetic are taught. As the people had no schools of their own, such as we find in the missions of Asia, and had not even a written language, a commencement had to be made from the simplest beginnings. The Missionaries introduced the letters of the Roman alphabet; the language was reduced to a grammatical form; simple school books and religious books were published in Europe, and for several years distributed among the people at great expense to the Missions. At present the natives are willing to purchase these books. In each Catholic school in the Vicariate of the Upper Nile there is an average attendance of 150 pupils: of these more than half are adults. Reading and writing are taught during three hours each day—1½ hour during the morning, and 1½ hour during the afternoon. All acquire a good facility in reading, but writing is an acquisition confined to the younger pupils; the adults seldom persevere in the classes long enough to write well. Geography is taught to the more intelligent and promising youths; there is also in each Station a separate class attended by a few young men, who are taught English. In the Vicariate of the Upper Nile there are ten Mission Stations—six in the Kingdom of Uganda, and four in the

country of Usoga. There are thirty European Missionaries. These Europeans conduct the above classes as part of the ordinary routine work of their respective Stations. Already it is possible to employ some of the more advanced pupils as teachers in the elementary subjects.

2. The teaching of useful trades to the natives has been carried on chiefly by the Missionaries in the building up of their Stations. In 1895 we found that nearly all the buildings of officials and Missions, except the French, were erected by Swahilis, or on the Swahili system; that is to say, the walls were made of the interlaced branches of trees and these filled in with mud. The roof was thatched. These were known as wattle-and-daub houses. A few houses were erected of palm-tree posts, and reed and grass walls. These the Baganda could build. The French Mission had commenced buildings of sun-dried bricks. This has been adopted by the native chiefs, and also by Europeans who have improved the style each year. It is in the erection of these buildings in the Mission Stations that we have been able to teach the natives. Among these Baganda there are now many who, taught in our Missions, are fair carpenters and builders. Not that they are yet capable of planning the structure they build, or of designing the doors and window-frames they make; but they work well under European supervision, and this in trades of which they had little or no conception a few years since.

As buildings, either the initial structures or on such improved methods as the means available in the country permit, are constantly in course of erection at the Mission Stations, there are always from a dozen to twenty youths employed, who are thus being trained in the most practical way. They are ever encouraged to attempt unaided pieces of the better class of work, if they show any aptitude. Many of the chiefs, and even some of the peasants, are adopting the style of buildings they have seen and assisted in erecting at the Missions.

Improvements in road-making and tree-planting are also much encouraged by the Missions, and in some cases already taken up by the natives. We provide the more industrious from time to time with European vegetable seeds, which they plant and cultivate and sell to the Europeans in the district. Rice and wheat planting is also encouraged. Lately special efforts have been made by our Missions to induce the natives to plant and cultivate better the excellent coffee of the country, and also the cotton plant.

In the schools, especially among the young men, games have been introduced—football, rounders, short-race, high jump, and, in one station, tennis, are enjoyed.

The tailoring trade has been introduced by the Arabs and Swahilis from the East Coast. The Missions have fostered this, and many of our youths are learning tailoring.

We have spent on an average £100 a year introducing implements and tools of various kinds into the country, and these are put into the hands of the natives who come to work at our Stations.

So far our Missions have had no assistance from the State in any of these undertakings for the benefit of the country and the improvement of the natives. The Missions are mainly, almost exclusively, supported by the means contributed by the faithful in Europe for the evangelisation of these natives. Much more could certainly be done if the Missions were assisted by the Government in these special departments of work for the natives. Then the Missions might induce artisans to go out to Uganda and other countries of the Protectorate for the special purpose of directing the natives in these trades and industries. But to be practical, the conditions of such grants should be sufficiently elastic to enable all the Stations to benefit by the grant in however small a proportion, as they would be able to fulfil the conditions of such a grant.

The railway is now completed to the Lake Victoria, and steamers are plying on the lake; the people are intelligent, and hundreds are already most willing to learn trades and handicrafts; they are a strong, vigorous race, there is no opposition to their training and development on the part of Europeans; so that the prospects are good for the future of the country if only the opportunities to hand can at once be made use of. The influence of the Missions is very considerable in the country, and, speaking for my own Missionaries, I can assure the Department of their ready co-operation with the Government in any measures that are for the benefit of these races and the development of these countries.

(Signed). + HENRY HANLON,
Bishop of Teos, and
Vicar Apostolic of the Upper Nile, Uganda.

August, 1902.
St. Joseph's College, Mill Hill, London, N.W.

[ANSWERS TO QUESTIONS.]

EDUCATION OF NATIVES.

VIACRIATE APOSTOLIC OF THE UPPER NILE, UGANDA.

1. In these Missions the establishment and building up of Christian centres on unoccupied, often isolated, tracts of land, adjoining villages of natives living in the simplicity of very primitive surroundings, has been the chief step taken and the means of providing a practical industrial and agricultural education for the natives of the neighbourhood. A settlement by Europeans in such localities involves the reduction of waste and wild tracts of land to cultivation as time goes on. The simple style of the initial buildings, erected with native materials found in the locality, is at once a great improvement on what the natives have hitherto known, and not too intricate for their comprehension, and even their imitation. The same is true of the second series of buildings,

which a few years later are erected in sun-dried bricks, on regular plans, and with proper doors and windows. Building and carpentering tools, and simple farming and gardening implements, are in each case introduced from England, and the natives taught to make use of them. Clearing, tree-felling, road-making, and tree-planting, and the preparation of vegetable gardens have each to be done in such a settlement. For all these works the youth of the surrounding villages are employed. The directing and superintendence of these works, and thus the teaching of these natives, are undertaken by the European Missionaries, who, if they have not in early life or during their college course in England mastered the principles of these works, have to do so on the Mission, and they are provided with the most recent technical handbooks on the subjects. These books, however, are much too elaborate for such simple beginnings, and suppose the ready supply of prepared materials and skilled labour unprocurable in Uganda. As soon as a young man shows an intelligent interest and aptitude at any of these employments, he is appointed to direct the work, and told to seek the assistance of the European Missionary when required. In road-making, building, and carpentry work, in tailoring, and in gardening some have succeeded admirably.

2. Where the education is gradual and the development quiet and natural, the effect on the character of the native is good. We have some young men who have continued to do well and have raised themselves socially without detriment to their moral character, which has rather gained strength. Others, who soon become fairly proficient, and whose services are demanded in one place after another, lose their balance and show in a marked manner some of the most objectionable characteristics of men too quickly placed above their level.

3. The combination of manual education and literary instruction, where possible, is good in its effects on these natives in most cases. Commonly the work must go on uninterruptedly when the weather permits. When boys or youths first come to us to work at these labours or to learn their letters, it is best to keep them at one or the other pretty constantly until their interest is well awakened. Then both can be undertaken alternately each day with advantage. There are special classes in each Mission for the more intelligent and advanced youths, who are taught English in these separate classes.

4. It is best to keep young children at school and play—they are in our Stations constantly seeing the works going on to completion in one department or other, are interested onlookers, but take part only in a more or less playful way.

5. The chief difficulties met with in carrying on these educational works were: the complete ignorance of the people, who had little or no notion of the works we commenced; the unreliableness of the natives; their unwillingness to continue regularly at any labour—they might work for a few days, and then disappear

for a week or a month; the costliness and difficulties and risks of transport for procuring the necessary tools and implements from Europe. The ignorance must still be met in the new districts, but has been partly overcome in the older settlements of our Mission. The same is true of the irregular habits of natives, who are quite unaccustomed to definitely fixed hours of labour. In the Stations it has been overcome in part by the intense interest taken in the employments by some natives, and in part by making a contract with them for a specified work. Much patience, however, is required with those who enter into contracts. They find various and pressing reasons for requiring payment before the work is finished, and sometimes refuse to continue unless paid in advance. Such men will leave their unfinished work, and what would have been due to them for that accomplished had they continued or finished the contract. Months after they will return, when the work is perhaps finished by others, and demand payment for the work they did. They are but grown-up children, and still require to be treated with every consideration, or discouragement would turn them away from facing the difficulties and trouble of a continued education or from undertaking labours that would make them more proficient. They have few wants, and these are plentifully supplied by the abundant fruitfulness of their country and occasional work to meet extra expense or taxation. Others will work out their contract, and having procured fine clothes, go off visiting their relatives and friends in different provinces, and idle away their time for months. We believe their education in all these matters should be gentle and gradual; that they should be encouraged by every consideration and induced by some promise of reward; that emulation should be stimulated. If their education is hurried, and the development of their country rushed, which is partly the case already, State force will come in, discontentment will prevail, the natives will resent the strain, and give serious trouble to the authorities. This has been the case in West Africa, and in parts of Rhodesia; though there is this important difference in Uganda, that Christianity has introduced a more healthy and manly obedience to authority and accustomed the natives to the ways of Europeans whose influence on the country has been for the people's good, and this the chiefs at least well understand. The railway will considerably reduce the costliness of transport for supplies and necessaries. The Missions have so far been required to pay the same import duties on their books and implements used in this educating of the people, as ordinary traders are required to pay. This is felt to be unfair to the Missions, so much so that the Special Commissioner, Sir H. H. Johnston, asked the Foreign Secretary to remit these duties in the case of the Missions. We have not heard of a favourable answer. We believe that assistance given to the Missions for this department of their work by the Protectorate Authorities would be money well spent. If sufficient, it would enable these centres—the Mission Stations—to send out from time to time some skilled artisans who could devote themselves more exclusively than the Missionaries can do to these industrial and agricultural undertakings in which the natives are educated.

6. As there is no white population in the Vicariate apart from Missionaries and officials—civil and military—and as all these are only too anxious to see the natives better educated and rendered more skilful and useful to their country, no opposition of a serious kind has been experienced.

(Signed) + HENRY HANLON,
Bishop of Teos, and
Vicar Apostolic of the Upper Nile, Uganda.

St. Joseph's College, Mill Hill, London, N.W.
August, 1902.

[7.] NORTH VICTORIA NYANZA.

[Translation.]

SOCIETY OF AFRICAN MISSIONARIES: WHITE FATHERS. VICARIATE OF N. NYANZA.

I. (*a*) *Industrial Education.*—I cannot give a more accurate, and therefore more satisfactory, answer to your first question, "industrial education for natives," than by submitting a rapid sketch of the works of which the Baganda had not even an idea before our arrival in their country, and which they have succeeded in accomplishing owing to the education they have received from us.

We have sixteen Mission Stations throughout the Protectorate of Uganda. Dwelling-houses, churches, schools, offices, are all built in stone or brick; the frameworks of the roof are in European style; the doors of wood, either simple planks or panelled; the furniture in worked wood. Among our churches three are remarkable for their size (72 metres long by 24 wide), for the boldness of their structure, and their lofty columns, supporting a massive roof 10 metres above the ground. Now all this masonry, carpentry, and woodwork is the workmanship of natives educated by the White Fathers. The Missionaries have only to supervise the construction.

A certain number of the great chiefs of Uganda, Toro, and Unyoro, have spacious and comfortable brick houses, some in storeys. Of all these buildings one only (that of the Katikiro) has been built by blacks from Zanzibar. All the rest had as architect and chief mason a native Catholic trained by the White Fathers.

Excepting a few isolated houses of little importance, erected now and again by Government officers, the Catholic Missionaries were for twenty years the only Europeans to build entire stations in brick. Only for the last three or four years has the Government of the Protectorate given a great and successful impetus to this kind of solid and comfortable buildings, and for the last two years the Church Missionary Society has resolved to follow our example.

You desire information about the character and competence of the European teachers. The Society of White Fathers, of which one section is evangelising Uganda, is so organised that the members who are priests entrust material labours to the lay-brothers who are associated with them. Fathers and brothers form one and the same society, towards which they undertake the same obligations. The lay-brothers, before entering the society, have all had a trade; several have been master-workers, although holding no certificate. After entering the society they have completed their training in the Arts and Trades School, so flourishing and justly renowned, founded by the White Fathers at Thibar, in Tunis.

We have no professional school, properly so-called, in Uganda. But, as every lay-brother in the post assigned to him becomes the instructor of the youths who desire to learn in his school, we have as many schools as we have lay-brothers—that is to say, eight. The apprentice comes of his own free will, he is bound to no engagement; he receives no other salary than food and clothes; whenever he likes he may leave and set up on his own account.

(*b.*) *Agricultural Education* —The Baganda have very much taste for adventure and travelling, but very little for quiet country life; whilst they have great aptitude for commerce and industry, they have little for agriculture. Up to now, the culture of the earth in Uganda has been exclusively women's work; the men will never overcome the repugnance they have for manual labour until the products of their soil find an easy and lucrative market. For a people, accustomed from time immemorial to ask from a fertile soil only its daily bread, the first lesson in agriculture, the most eloquent and the most persuasive, had to be that of *example.* The example of assiduous and methodically continuous work—such has been hitherto the agricultural education given to the natives by us. Each Mission Station has its kitchen garden, orchard, wheat and rice plantations, etc. Vegetables and fruit, varying according to the season, are never wanting on the Missionaries' table, and very advantageously take the place of European preserved vegetables, which we *never* use. Orchards, gardens, and various plantations are maintained by these natives, whom we have trained to understand the times for sowing, for gathering the crops, and the precautions necessary to secure the success of the latter.

It was from Zanzibar and Algiers that we imported, sixteen years ago, the first mango trees, papaws, orange trees, lemon trees, etc., and the White Fathers were the first to have crops of these fruits in Uganda. Since Sir Harry Johnston gave us title-deeds to our property, we have done all we could to put these lands in profitable cultivation. During the past six months, *i.e.*, from January 1st up to the present day, 5,000 coffee shrubs have been planted in our Missions on the Sese Islands and in Buddu; the teachers have received orders to plant cotton plants on the Mission lands which they occupy; that is to say, at least 60,000 cotton plants, whose produce is destined to furnish our teachers with the yearly hut tax of Rs. 3. Not to speak of the fruit trees and ornamental plants left to the private initiative of the head of each Mission Station; there have just been planted, by command of the Superior of the Mission, 5,000 trees (eucalyptus and *nsambya*) which within four years ought to supply excellent timber for building.

These works of clearing and planting, executed during a space of six months, with the exclusive co-operation of natives, will show what the Government of the Protectorate has to expect from us for the colonisation of this country, and you will be glad to see in these first attempts a pledge of the zeal which we shall continue to display in inspiring the Baganda with the taste for agriculture.

II. This industrial and agricultural education, consisting in teaching the Baganda the art of making use of their hands and utilising the natural goods given them by Providence, has undoubtedly, when employed with certain precautions, serious advantages both for individuals and families, and for social order in Uganda. For labour ennobles man by elevating him in his own eyes and in the eyes of his countrymen; and as idleness engenders misery and vice, and ruins a country, so persevering labour produces well-being and contentment in families, and re-peoples a country whose population, like that of Uganda, is diminishing.

I say "with certain precautions," for when the Baganda have been initiated in a trade, if the European or Indian masters in whose service they are engaged take no interest in their moral life, or even if they do not positively encourage the accomplishment of their religious duties, it will happen, as is too often the case, that these blacks, not yet familiarised with civilisation, dazzled by what they see, will let themselves be debauched by their fellow-workmen, consisting mostly of Mohammedanised Wa-Swahili from the coast. It will happen that they will spend all the fruits of their labours in buying useless toys, or, worse still, in debauchery, whilst they might have and should have employed their monthly wage in improving their condition, in making their families comfortable, in acquiring a small herd of cattle or a flock of goats, etc. Thus what ought to be for them a source of respectability and well-being, if their morals be not safeguarded, may become an occasion of degradation.

III. The Baganda are considered as the most intelligent of the black races of Africa. This reputation seems to me well deserved, and I do not hesitate to believe that the Baganda are capable of receiving an advanced literary education. What makes me believe this are the results obtained in our special school at Kisubi, where our young natives, initiated into the Ruganda grammar, reason out very successfully the grammatical difficulties of their own language and grasp the metaphysical proofs of a theological argument, even of an advanced kind. To what degree of education they may probably attain, I could not say; but it seems to me that if the education of children is begun young enough, and if a judicious choice be made among the more intelligent children, they may be rendered capable of entering any career open to those who have completed a course of primary education.

You ask if we make "separate provision for more advanced literary education for specially talented pupils" (q. 3). Yes. For the last six years we have had at Kisubi, near Entebbe, a junior seminary, from which have come, not indeed priests, but at least ten excellent catechists who are now placed at the head of the most important catechumenates of the vicariate. At present forty-six candidates are being educated in this special school, taught by three missionary priests, and following the course of: Grammar of their native language, Kiswahili, Latin, and English, arithmetic, geography, history, music.

In order to relieve the Missionaries, who are overburdened by the work of the ministry, and also encouraged by Mr. Jackson, H.B.M. Commissioner, who gave me hopes of assistance from Government, I had resolved to appeal to the generosity of a teaching congregation, English by origin and not connected with the Society of White Fathers to which I belong. The advances made to this Society had already been received with readiness, but owing to a declaration recently made to me by the new Commissioner, Lieut.-Colonel Sadler, that I must not expect any pecuniary aid from Government, I now hesitate to invite these auxiliaries into Uganda. The installation and support of those new teachers would necessitate expenditure out of proportion to our slender resources. Our thirty-seven schools established in the Protectorate are entirely private and completely at the cost of the Mission, not one receiving the least help from the public funds. The maintenance and working of our schools cost our Mission at present a sum of £1,600 per annum.

IV. About three years ago the C.M.S. founded at Namirembe, the residence of Bishop Tucker, a trade-school, containing workshops for printing, binding, and wood work. This school is directed by two European workmen, members, or at least employees, of the C.M.S. Assistance at prayers and at the sermon, whenever one of the Missionaries preaches, is as obligatory as the work itself. This school having hitherto been conducted as a means of religious propaganda, with the aid of official influence, I felt bound, when requested by Mr. Tomkins, H.B.M. Sub-Commissioner at Kampala, to urge our youths of sixteen to spend a year's apprenticeship in this school, to reply to him as follows:—

> As soon as the Government of the Protectorate opens a schoo managed by European or Indian artificers, who are paid by it and are free from all religious propagandism, our young Catholics will esteem themselves happy to be admitted to it, and will be assiduous scholars. But as long as there is in Uganda only a school in the

style of the one founded at Namirembe by the C.M.S., and under the immediate and exclusive control of the Protestant Mission, I shall continue to do my duty as a Catholic bishop in forbidding my Christians to be instructed therein.

(Signed) + Henry Streicher,
Vicar Apostolic.

[11] NATAL, SOUTH AFRICA.

A. REPORT OF REV. FATHER MAYR, O.M.I.

I. On Mission lands natives are helped by advice and material help to improve their primitive ways of cultivation. Different trades are taught more or less in all native schools, particularly those conducted by the Trappists, as they have qualified tradesmen amongst their brothers. But gardening and sewing are done in all schools. Cleanliness in dress and person, as well as in their houses, is demanded from the natives, and they are encouraged to improve their habitations in regard to building material and furniture. Native teachers have been employed, but only few persevere, the most of them are drawn away again by the desire of obtaining more money in towns or mines than the Missionary can afford to give.

II. Certainly, in every respect.

III. Ordinary native pupils should be able to write and read their own language, and have a knowledge of the simple rules of arithmetic. Besides this, they should know one trade, and be trained as faithful servants or industrious farmers where they can have land to cultivate. Separate provision for advanced education is made for those who intend to become assistant teachers in schools.

IV. Occupations suitable for young children are made familiar to them from the beginning of their schooling; the ordinary curriculum consists in learning the letters, reading and writing, also figures, object-lessons combined with elementary religious instruction, and the principles of manual work, particularly sewing for girls.

V. Various difficulties in or near towns, and others in the country far away from towns. In the first case, the high price of land to cultivate, the difficulty of having boarding schools on account of the high price of the necessaries of life, and the limited time in day schools where only one hour can be given to manual work. In country places the difficulty of procuring trained teachers of trades, and the little need there is of different trades on Mission Stations, although much more can be done and is done regarding manual and industrial work in the country than in towns.

Means of overcoming the difficulties:—Special grants for industrial schools; to open the market for good sale of work; grant of land (few acres of land per family), with the possibility of obtaining more land when the first has been properly cultivated. On Mission reserves, old and future ones, close inspection of the progress of improvements in natives, and the forming of villages where the natives would require all the different trades themselves, and so exchange the work of their hands, and thus work independently of the white population, under the control of Government, with the Missionary working hand in hand for the welfare of the people.

VI. General aversion to the education of natives by the white population, who would often wish to consider the native as a beast of burden. Association of white artisans not to receive any natives into their shops; preventing the industrial school by law from selling their work to the public. Different standard of wages: white persons receiving 15 shillings a day, and natives, for the same kind and amount of work, 5 shillings a day.

B. THE TRAPPISTS.

As above remarked, probably the largest and most successful attempt at the industrial education of native races is the great settlement of the Trappists at Mariannhill, Natal. The following published extract will serve to illustrate briefly this remarkable undertaking:—

A GOD-SEND TO SOUTH AFRICA.

Such is the description of the Trappists at Mariannhill by a writer who gives in *The Natal Mercury* his impression of a visit to the famous monastery which is situate about fifteen miles from Durban. An estate of twelve thousand acres was bought there by the Trappists eighteen years ago. The place was then practically a wilderness. The monks set to making bricks and quarrying stone for buildings—erecting a monastery, boarding schools for their Kaffir boys, workshops, stores, schoolrooms, offices, kitchens, mills, telegraph and telephone offices, hospital and consulting rooms, bathrooms, museum, art and science rooms for chemistry, hydraulics, and astronomy, besides a college, class-room, and library for their subjects—probationists of the Order; also houses for all sorts of machinery and farming implements, stables and byres for cattle, and barns, piggeries, fowl-houses, and poultry-yards. The estate is now a smiling garden, with large congregations of educated and useful members of society. Some thousands of young men and women (Kaffirs) have been taught trades, housed, fed, and clothed—for which the monks or nuns have never received one penny from the Government, and little or nothing from the white population of Natal. The Trappists have spent about £2,500,000 in property, buildings, and land. Besides this, about £17,000 a year is spent in Durban for stores, clothing, food, and other requisites of the Mission. Many of the blacks at Mariannhill speak German, English, and Zulu Kaffir, and books are printed in these languages at the printing-shops for their use. Three newspapers—one in English, one in German, and one in Zulu Kaffir—are brought out at the monastery. These papers are turned out by Kaffirs, type-setting and all, under the direction of the monks. The work at Mariannhill is a perfect wonder, and is undoubtedly a blessing to South Africa.

(*Illustrated Catholic Missions*, October, 1901.)

C. REPORT BY BROTHER NIVARD, O.S.B.

INDUSTRIAL EDUCATION OF NATIVES AT THE MARIANNHILL MISSION, NATAL, AND AT ITS DEPENDENT STATIONS IN CAPE COLONY.

In making a report on the above subject I can hardly do better than first quote from the report of the "Natal Land Commission," which was recently appointed to report on the use made of Crown lands and lands known as "Mission Reserves," granted some forty years ago to the various missionary bodies.

The Commissioners express themselves thus:—

> "One of the strongest means for the uplifting of the native is placing within his reach education in industrial training. The so-called 'industrial training' at present undertaken is a farce.
>
> "One in connection with active educational mission work well summed it up in these words:—
>
> "I can speak for the whole Colony, I think, in stating that the present system of industrial training, as far as mission station schools are concerned, is very unsatisfactory. It depends very largely on the teacher in the school whether it is not worse than useless. It is a question whether it is not injurious in so far as it teaches the boys to play at labour, instead of actually working. On that point there is nothing definitely laid down by the Government. The teacher is really left to do just what he pleases; to clean up round the school, for instance, and call it industrial training. No system of industrial work is provided and no instructions are given as to what is to be done."

So far the Land Commissioners, amongst whom was the superintendent of a most influential missionary society.

The Commission also examined a number of natives, and this is what one of them had to say:—

> "What troubles us is the laziness of the natives. We want them to have a more useful education in industrial work. What makes me cry in my heart is to see my fellow natives lazy. If they were taught to work, I think, it would awake them from their present stupor. I believe the instruction in industrial training will wake them up and not mere book-learning. I can make no other suggestion than that the natives should be taught to work. I see the coolie and his industry. I see that it is because the coolie has been taught to work in times past."

It is certainly highly satisfactory that the natives themselves see and feel the need of industrial training. That there is an immense field for missionary enterprise is evident from what the Commissioners had to say. The statement about the present industrial training in this Colony is quite correct as far as the great majority of mission stations are concerned, but the Commissioners cannot have seen Mariannhill and its missions, with the various industrial establishments, otherwise they would have noticed the silver lining on this rather dark cloud of native education.

Anyhow, the "Natal Directory" of 1903, in its notes on native education, says:—

> "Native education cannot, however, be said to have been a success. Up to recently any attempt in this direction was confined to missionary stations, and with every respect to those concerned in this work, it must be admitted that the so-called "Christian Kaffir" is a failure. A Government industrial school met with no success, and *the only real work done has been by the Trappists.*"

This is what the general public thinks and knows about native education in this Colony. I shall have something to say on this point in answering the last of the questions put; the foregoing quotations will do as a preliminary.

Before going on to describe the work we do here on this Continent, it might be of advantage to the reader of this report to be acquainted, at least to some extent, with the story of our institution.

About twenty-three years ago, at the request of the late Bishop Richards, of Port Elizabeth, the Chapter of the Order of the Trappists, then sitting in Paris, decided to make an experiment and send a number of its members out of the four walls of the cloister and engage them in native mission work in South Africa. It is not for me here to say whether the experiment has been a a success or otherwise. I am only going to show what has been done.

The first of the Trappists came in 1880 to Dunbrody, near Port Elizabeth, where they found on the edge of the dry Karoo a not over congenial field for their labours, and in the early days of 1883 they settled down in Natal, hospitably received by the bishop of the district, the Right Rev. Charles Jolivet. A start was made with about three dozen fathers and brothers, none of whom knew either English or Zulu. Practical mission work was begun in 1885, and the first of our stations, " Reichenau," 120 miles distant from here, at the foot of the Drakensberg, was founded in November, 1886. Since then the three dozen fathers and brothers have increased to thirty dozen, namely, eighty-six choir-fathers—amongst them we number forty-six priests—and 237 lay brothers. The founder and first Abbot of Mariannhill, Father Franz Pfannel, very soon found out that dealing with the male part of the native population was only half the work he sought to accomplish, and very soon he got a number of devoted women together and founded what are to-day known as the Mariannhill Mission Sisters. This congregation numbers to-day 380 members. For the last ten years they pass their noviciate in Holland, and by the end of June this year the sisters and novices there will have the pleasure of taking possession of a completely new convent now in course of construction, with a beautiful chapel and all the required buildings to accommodate 150 sisters. This work was one of the main objects of the Abbot's last visit to Europe. Our sisters are at present engaged in native mission work on all our stations in the Vicariate of Natal. Before the end of this year they will be labouring in Rhodesia, Mashonaland. For the last six years they have been working in German East Africa, in connection with our missions there, and in connection with those missions of the Fathers of the Holy Ghost. Eight of them are working together with the Trappists of the Belgian province in the native mission on the Congo, West Africa. Thirty-six sisters are engaged as teachers in native schools and eight sisters are at present preparing for examination. Besides the immense amount of needlework done at Mariannhill, about four or five sisters devote themselves all the year round to the making of church vestments; a good deal of outside work is taken on, and really beautifully designed vestments embroidered in gold, silver, and silk are turned out by this department. Such is the *personnel* of our institution, and I might now give some indication of our mission lands, our real field of labour.

To give a solid foundation to our mission work, we think it necessary to have large tracts of land of our own, in order to settle especially the young Christian couples coming forth from our schools thereon, and retain the needful influence over them for as long a period as possible.

Hundreds of Christian homes are set up in this way. Mariannhill alone has to-day 109 Christian families. Of the 600 heathen we found twenty years ago only ten are on the place, and those are mostly old people whose children and grandchildren, perhaps, have long ago embraced the faith of Jesus Christ. Most of them desire to die as Christians, but as long as they live they say they will not change their custom; but, nevertheless, the missionary hopes and wishes that the change may take place before the hour of death. Our land is partly freehold and partly Crown land, bought on the twenty years' payment system. In Natal we own about 43,000 acres; in East Griqualand, Cape Colony, about 56,000 acres; and in Rhodesia, 25,000 acres; one block of 20,000 acres being a grant by the late Mr. Cecil Rhodes. On this block, known as "Trias Hill," mission work was started in 1896, but the mission, which was hardly begun, was destroyed, and everything lost, during the native rebellion. The brothers, including the writer, were just able to save their lives by getting into laager at Umtali in time. On the other piece of land, known as "Monte Cassino," operations were begun last year.

Twenty-six stations are now dependent on Mariannhill, sixteen in Natal Colony, six in East Griqualand, one in Mashonaland, three in German East Africa.

After describing our staff and the field of operations, I will now say something about our schools and industrial establishments, where the natives receive their education. I think it will be sufficient if I give a short description of our principal stations and the work carried on there.

Our schools are mostly boarding schools, and only on those out-stations where such schools are impracticable are day schools erected in charge of sisters. At present about 2,000 children attend at our different schools, 350 as day scholars, the rest, over 1,600, receive not only their education but also board and lodging and their clothes free. The only compensation is the labour of the children and a Government grant of £700 per annum from Natal and £120 from the Cape Government. Provision is made in our schools for all ages; practically we receive the native from the time he is born until he marries and sets up a home of his own. In connection with every boarding school there is a crèche in charge of sisters, where little orphans or half orphans are taken in and cared for till they become ripe for the Elementary School, at the age of six or seven. Here at Mariannhill the sisters have at present thirty-seven of those little darkies under their care, and a very lively lot they are indeed. Up to the age of about three years boys and girls are taken in at the sisters' nursery without distinction of sex, but after that age boys are handed over to the brothers in charge of the boys' school. Every possible allowance is made for those little ones in the matter of food, sleep, and play, but all those who can do a little work are engaged for an hour or two per day, either picking peas and beans, straw plaiting, or light housework. When they then enter the Elementary School their time is occupied according to the following regulation :—

4.30	Rising, dressing, morning prayers.
5.0	Children's mass.
5.30	Catechism, Elementary School
7.30	Breakfast.
8.0	Continuation of Elementary School.
9.0	Manual work in shops, garden, field, etc.
11.30	till 1.30. Dinner, play.
1.30	till 4. Manual work as above.
4.30	till 6.30. Elementary School.
6.30	Supper, evening prayers.
8.0	Bed-time.

This time-table, with slight variations according to local circumstances, holds good for the schools at the stations as well as for Mariannhill Day Schools ; however, at the out-stations, where elementary instruction only is given, and where children have sometimes to walk a couple of miles, school is kept as a rule from 10 to 3, with an hour for lunch between.

The school curriculum is in accordance with the Government regulations for native schools. The natives receive at our schools a good grounding in their own language, but the examinations by the Inspector are conducted in English, and it is really the proficiency in English which is judged in these examinations.

After having been at school for the maximum period of six years, those boys working at a trade, and who wish to become more efficient in it, can enter another institution connected with our establishment, namely, the "Josephshaus." They live together there under the supervision of one of the fathers with the assistance of a brother. Those boys work the usual hours with the brothers, receive board and lodging and payment according to their ability. They must find their own clothing. A parallel institution is run on the same lines for girls by the sisters, and is called "Marienhaus." Girls, as a rule, remain at the Marienhaus till they marry, and good conduct assures them a handsome dowry in the shape of linen and household articles, etc., etc., from the sisters. At present, forty-five girls and thirty boys are availing themselves of this opportunity. Similar institutions are all run at our larger stations in connection with the Boarding Schools.

Perhaps this Report would be incomplete if I should not mention a somewhat peculiar institution connected with most of our mission stations, namely, the "Weibertrost" (Women's consolation). If a native polygamist with two or three wives becomes a Christian, he can only keep one wife, and the surplus* are taken in and cared for in the above institution. Mothers take their children with them, and they are placed either in the nursery or school. as the case may be. Those women wear a certain uniform, and help the sisters in house, garden, and field work, and make themselves extremely useful, especially in cooking and preparing food for the children. In the matter of food, we keep all our children as near as possible to the diet they are used to in their own homes. We do not keep them strictly vegetarians, but they get meat on holy days and on special occasions. All the principal food stuffs for all our children are grown on our own land, and, as a rule, planted, cultivated, and prepared by the children themselves. On many stations, notably at Mariannhill, so-called "school lands" are set apart for that purpose, and to get the children interested in cultivation small plots of land are given to individuals, and also to groups of children, and it is really a pleasure to see what interest they take in their own "lands."

The kind reader who has patiently followed me through monastery, convent, and school is now asked to accompany me through the workshops, and see what chances we give the native to acquire industrial training. This is the special field of labour for the lay brothers of the order, and the unique staff of 237 workers in that field, with the great number of skilled artisans amongst them, is what gives the character, the industrial stamp, to our missions. Without it, the achievement could scarcely come above what is vulgarly called "book-learning." I will now first enumerate the brothers engaged in the different trades, and then describe our work at Mariannhill, and at some of the principal out-stations. In this I feel my ground more surely than on what I had to say or write before.

Taking the wood-workers, the most numerous class of artisans we have twenty-four brothers engaged as carpenters, joiners, wagon-builders, and coopers; two wood-turners; sixteen brothers as blacksmiths, farriers, locksmiths, engineers, and fitters; four tinsmiths and coppersmiths; two watchmakers; thirteen bricklayers and masons; five stone-cutters; two painters; nine tanners, saddlers, and shoemakers; five millers; three bakers; seven compositors and printers; three bookbinders; five skilled gardeners and nurserymen; two photographers; four tailors; making a total of 106. Besides these, a good number are well versed in all that pertains to agriculture, and are otherwise engaged in brickmaking, stone-quarrying, road-making, and so on. At Mariannhill we have also what is called the "Technical Bureau," over which the present writer presides, and where all the plans and specifications of all important work here and at the stations are prepared. A formidable number of plans of works carried out may be seen in the archives. Only this week a set of plans for mission buildings for German East Africa, comprising ten large sheets, has been completed and sent off. Of course, the original plans are kept here for reference and tracing, whilst copies are sent out to the workmen. After having now seen the workers, we enter the shops and see what they do there.

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* Thirteen at present at Mariannhill.

At Mariannhill we start with the establishment known as the "Mill," situated about two miles from the monastery. We find there the water power of the river Umhlatuzane utilised by a water turbine, giving 14 h.p. under a head of 48 feet. This power is made to drive the whole machinery connected with our printing and book-binding establishment, a corn mill with two pair of stones (French burr), with the necessary cleansing and crushing machinery, lift, etc., a complete oil mill for testing ground nuts (monkey nuts), circular and hand saw, wood-turning lathe, three lathes for turning metal, and some other machinery needed in an engineering shop for effecting the repairs of the numerous machines going here and at the stations. The printing and bookbinding departments chiefly work for the requirements of our different missions. We write, print, and bind all the books required in our schools, and prayer-books for the Christians. Books have been printed in the language of the Zulus, Basutos, Bechuanas, Mashonas, and Swahili. The catalogue of Zulu books alone numbers thirty-three. Since the beginning of this year we also issue a monthly paper (illustrated) in Zulu, the "Umhlobo Wesiminya" (Friend of the Truth). Over a dozen natives are engaged at the mill, mostly in connection with printing and book-binding. As the brothers remain at the mill during the whole week, spending only the Sunday at the monastery, a really beautiful chapel has been built close to the mill, where mass is said by the father in charge of the "mill" every morning.

Returning to the monastery, we pass through the cool and lofty blacksmith's shop, with four fires, where all sorts of smithy work is carried on; we come then to the wagon-builders, with their hands always full with new work, and with those never-ending repairs; and then to the joiners' shop, where doors, windows, and all that is required in the building line and the numerous school requisites are made. Altars in Gothic and Roman style, nicely carved in teak wood and pitch pine, are turned out here for our many churches. Next the painters' shop, where wagons, furniture, and whatever else wants a coat of paint, are treated. Sometimes the brother in charge takes a couple of his apprentices with him and does work at the stations. Five of our largest churches have been artistically decorated by our painters, and the brother is highly pleased with the help afforded him by his natives. Like monkeys they climb up a scaffold, and where otherwise substantial scaffolding would be required a few poles and planks will do there. Some of those boys are working in the towns now and get very good wages.

At the tinsmiths' shop all the work required in buildings, roof work, plumbing, etc., is done, and all tin ware for the missions is made here. One of the brothers goes all the year round from station to station to do all the work that may have accumulated.

We now enter the tannery, saddlers' and shoemakers' departments, which occupy a special block of buildings. In this branch of industry we do a good deal of work for outsiders, besides the large amount of leather work required in our own establishments. Sixteen boys are working in the saddlery alone, most of them engaged in making harness to order. Our leather has a very good name in this Colony, as testified not only by the several medals it took at the shows in Durban and Maritzburg, but also by the orders for new sets of harness from the farmers, and there is no better judge of a good bit of leather than a farmer. During the last war there was a run on our leather, and much of it was sold even before it came out of the pit. Many of our boys are working now in Durban and Maritzburg, earning good wages. With the shoemakers it is the same, and it is not only white men but natives as well who appreciate a hand-made boot. A boy out of school, earning ever so little, who has not got a pair of shining high-heeled boots is looked down upon by the others.

Re shoemakers, I forgot to mention that many of our boys are working at this trade in town and country, and that numerous applications come in from small masters for boys having served their apprenticeship with us.

The tanners are very busy in keeping pace with the large demands made on them, not only from Mariannhill, but also from the numerous stations where saddlers and shoemakers are at work. Our tanners pick their own bark from a number of indigenous trees on our estate, and it is the special blending of the different barks that gives the quality to our leather. The bark-chopping and grinding machinery is connected with the Mariannhill waterworks, that is to say, the turbine driving the pumps for our water-supply can be coupled on to the bark mill. The high reservoirs being amply dimensioned, there is no interruption of our water supply.

As is well known, the Trappists are vegetarians, and therefore extensive vegetable gardens are managed by us, and a good number of boys are working in them. Of course, all the tropical and semi-tropical fruit that will grow here is extensively cultivated, and there is no day in the whole year on which we could not have fresh fruit of one kind or another.

Building practically never stops at Mariannhill, and consequently a number of boys are always engaged with the bricklayers, masons, and stone-cutters. One hundred and ninety-eight boys are at present on the official school list.

The girls at the Sisters' Convent, numbering now over 200, are principally engaged in house, needle, garden, and field work. Nothing more is required of those girls than to become good housewives, and every chance is given them to become efficient in all that is needed to attain that object. The result of this training may be unmistakably seen in visiting some of the natives' homes, and one would be surprised at the cleanliness, the taste, and neatness to be found in most of those homes.

The work of the girls consists of cooking, washing, ironing, and all sort of needlework. Many girls are well able to cut out their own dresses, work in the vegetable gardens and on the fields. As a rule the girls change their work every month, so that all may have a chance to go through the whole routine. A great number of sewing machines are humming in the large workroom, also two knitting machines, and nine girls are at present being taught lace-making, real point and bobbin lace. It evokes unbounded admiration, especially from lady visitors, to see these black girls handle with their clever fingers hundreds of bobbins amidst a forest of brass pins. At present the lace-work is mostly used for church vestments, but when more girls have been trained, we shall be able to comply also with outside demands made long ago. Straw plaiting is also taught by the sisters to the younger children, and all the straw hats worn by us are made here. In our common palm leaves we have an inexhaustible supply of good material. The sisters also look after about a dozen milch cows in their own stables, besides a piggery and a very large fowl yard. I must not forget to mention that the sisters have their own shoemakers amongst them, three sisters and as many girls do all they can to prevent the convent being "down at heels." The work in the large vineyard is for the most part performed by the sisters, the brothers look to the pressing of the wine and its management in the cellars, but this does not mean that the good sisters are put on water only.

What I have now described might give a fair idea of the work going on at Mariannhill, and the chances our natives have in industrial education. The same system, on a proportionate scale, is also carried on at our different stations.

In giving a short description of some of our larger stations I begin with Reichenau, the eldest daughter of Mariannhill, opened in November, 1886. Reichenau, at a distance of 125 miles from here, and 5,000 feet above sea level, is essentially an agricultural station. The elevation gives it an almost European climate, and its soil is well adapted for grain growing—wheat, rye, barley, and all other cereals. Over 2,000 bags of grain have been reaped in one season. Ploughing and most of the field work is done by horses, and a good many natives have been taught by the brothers how a team of horses should be handled.

The editor of the "Natal Agricultural Journal" paid a visit to

Reichenau, and from his glowing description I will only quote the last paragraph. In No. 7, Vol. V., he says:—

> "Much of the ploughing is done by the Trappists themselves. Ploughing in wheat stubble were two brothers; their teams were horses, and each brother had three. The field was picturesquely situated in a river bend; trees of varying shape and verdure fringed the river boundary at intervals, and for the background there was the white stone village and its beautifully proportioned church; on the distant hill against the horizon was a cross. There was no shouting and no superfluity of labour; each brother silently guided his team by reins, and with even and automatic regularity were the furrows ploughed and the headlands turned. Without some effort of mind it seemed difficult to realise that I was in Natal."

Reichenau can boast of one of the finest mills driven by water power in this country. The station is situated on the Ipolela river, at a spot where that river has a sheer drop of 42 feet. Through a suitable turbine installation 25 h.p. are forthcoming, and this is ample for the mill and the agricultural machinery attached to it. This station also happily possesses a fine sandstone quarry, greenish-white in colour, and of very good texture. Nearly all the station buildings are of that material. The recently-finished mission church, all in smoothly-dressed stone right up to the point of the spire, is as good a piece of workmanship as can be found anywhere. The dressing of the ornamental stones has been done by the brothers, all the rest by natives. Reichenau is practically the school for our native stone-cutters. Many of our boys are engaged with railway contractors, and earn good wages. The girls at that station can learn how dairy work is to be performed. Reichenau cheese and butter have won many a prize at the shows.

About twenty miles below Reichenau is Centocow on the River Umzimkulu, also one of our important stations. Centocow has one of the best schools for natives in this Colony, according to the report of the Inspector—66 boys, 149 girls, 38 infants. The great features of Centocow are its extensive orchards, and the large nursery whence thousands and thousands of young fruit trees are sent away annually. Up to now in no year have the brothers been able to execute all the orders received, although those orders come in sometimes a year beforehand. We are able to sell at a price that compares well with the importations from America, the chief competitor in nursery stock. The native boys at that station have a unique opportunity of becoming efficient gardeners and nurserymen, and many boys have already become adepts in grafting. The cultivation of forest trees receives also a great deal of attention at Centocow, certainly 200 acres have been planted with all sorts of timber trees, some are already 40 to 50 feet high. Planting and attending to these forest trees is essentially a work for the school children. A turbine, working under a head of 90 feet, gives 13 h.p., and drives a corn mill and a plant for treating millet. A large circular saw is also erected. At present it helps the joiner and wagon-builder at the station, and cuts the firewood, but its real function is to cut the timber grown on the estate into planks, to be made up into packing-boxes for sending away the products of the large orchard. A machine for making what is known as "wood-wool," a packing material, is already on the spot. In perhaps two years the terminus of the Cape-Natal Railway will be within less than five miles from Centocow. Perhaps the largest of our vineyards is in Centocow, managed by one brother with a staff of native helpers. I am afraid even the large cellars will be too small for this year's vintage.

Twenty-five miles nearer the coast we have Mariathal, with its dependency, St. Isidore, a very centrally situated place, with a promising future. The place has just been taken in hand, and we intend to make a real industrial centre of it. The water power of a stream running through the estate is already inspanned, giving 14 h.p. with a head of 164 feet. A corn mill and circular saw and some agricultural machinery is attached to it, and now we are about to tackle the larger stream, giving 33 h.p. under a fall of 62 feet. The power will be made use of first for driving a large brickmaking plant, for producing a couple of millions of bricks, and later on transmitting the power to a suitable spot most likely to drive a woollen factory by it, which will certainly make a good opening for industrious natives.

Going across the Natal border into East Griqualand, we come to our most important station, Lourdes, over 50,000 acres in extent. At this station about 10,000 acres are under our direct management; 3,000 acres are occupied by the purely agricultural station, Emmaus, with no school, and the rest is let to natives at a rent of 20s. per annum per hut. Four outstations have been established amongst the Lourdes natives; on two of them a day school has been started. The station boarding school is frequented by 109 boys, eighty-two girls, nineteen infants. The staff of that station is made up of three fathers, twenty-two brothers, thirty sisters. The "Weibertrost" has fifteen inmates. Besides this there are the monthly working boys and others attached to the station, numbering forty, so that the total runs up to 320. Agriculture on a very large scale and stock-breeding are the chief occupations of Lourdes. At the stud farm situated on the high ground about 100 mares with four stallions and over 100 foals and fillies are running. A flock of about 1,000 Merino sheep make use of another part of the farm. Three hundred head of cattle, mostly good Shorthorns from the best English stock, are kept—about fifty cows for the dairy amongst them, the rest working oxen and young stock.

A large mission church in the Roman style, with two towers and peal of four large bells, was finished in 1896. At present a large school for natives, three storeys in five wings, is in course of construction. When finished, this will be our best school building for the present.

The water power on this station has not been lost sight of. A large dam has been built across the valley of the Capane river, and the water is led over a mile through a conduit and over an iron aqueduct 1,303 feet in length, spanning an intercepting valley on to the mill site. The iron aqueduct has been designed and made at Mariannhill, and erected by the brothers at Lourdes. The water power resulting is 12 h.p., but plans have been prepared to increase this by replacing the present turbine by a more powerful one. A corn mill, as usual, is connected with the turbine, then a saw mill, horizontal frame saw, capable of taking in the biggest blocks from our forests, circular and hand saw, turning lathe, drilling machine, and a set of agricultural machines. Hundreds of acres of what is now the best land have been reclaimed from swampy plains by diverting streams and other extensive drainage works. Heavy crops of wheat and maize are now reaped from places which six or eight years ago neither man nor beast could come near. Miles and miles of fencing have been erected to form the numerous paddocks for the different classes of stock. A well-equipped dairy is to be found at Lourdes with all the latest appliances for butter and cheese making. Large workshops for carpenter, joiner, and wagon-builder and blacksmith give the native boys an opportunity to get acquainted with the different trades.

Such is, in a rough outline, the equipment of a South African Mission Station.

It is natural that a station of this magnitude not only must stand on its own legs, but has to supply material and find means for a number of smaller stations not so favourably situated.

I will now describe one more of our stations, about 100 miles to the west of Lourdes, namely, Mariazell, at the very foot of the Drakensberg, on the border of Basutoland, the people there being nearly all Basutos. This station has some of the richest soil of any of our farms, and certainly the finest herd of cattle for many a long mile round. About 250 head of almost pure-bred Frieslands enjoy the sweet pastures of the mountains. A small stud farm is also connected with this place. Within 30 miles there are no workshops, and therefore our blacksmiths and wagon-makers have their hands full, in fact, cannot get through all the work they are asked to do.

The Basuto boys make splendid workmen, and give great satisfaction to the brothers.

Mariazell is as lucky as Reichenau in possessing immense sandstone quarries. All the buildings planned for that station will be in stone; this will afford a grand opportunity to train good stone workers. Large waterworks have already been carried out on this station only seven years old. The "Mabele" River is dammed up and led out for irrigation only, and the "Jordan" has been taken hold of not only for irrigation but for power purposes as well. This wild son of the mountain has been put in chains by a large stone dam and led out of its valley altogether over its watershed and into the bed of another river. Along his way he has now to make a jump of 138 feet, and then turn the wheel of a turbine at

1,100 revolutions per minute, providing us with 26 h.p. Part of the water is used for irrigation to help to grow the grain, which will be ground by the power of the turbine. As the power is about three-quarters of a mile from the station buildings we intend to transmit the power over to the buildings by means of electricity, in order to have the mill near the homestead, and to be able to supply the much-needed motive power for labour-saving machinery in the workshops, barn, and stables. Plans, specifications, and even the tenders, are all on a shelf in front of me.

There is hardly a tree of any shape or form to be found at or round Mariazell. Cow dung has to take the place of firewood. A few crooked thorn trees are to be found in the kloofs of the Berg only. This state of affairs gave a great impetus for tree planting, and Government is stimulating this enterprise by offering bonuses for successful plantations. Two years ago Mariazell carried off one of the Government prizes of £200 for a well-kept 50 acre plot of timber trees. It was no small trouble in this barren land, where everything looked as if Nature would not have a tree, to find out suitable kinds of trees and treatment for the different kinds. Now those difficulties are overcome, and large blocks of land will be planted with timber trees. This will offer another field for the natives to learn how to plant and care for a tree.

I could report on more than a dozen other stations, notably on "Ratschitz," an 8,000 acre place in the midst of the Natal coal-field, between Ladysmith and Dundee, with plenty of coal on it, and tell of the vicissitudes that place underwent during the late war and the time of the Boer occupation, but I am afraid I have spun out this report already too long, and trust that the foregoing sketches of some of our stations will enable the kind reader to judge of what "the real work" mentioned in the "Natal Directory" consists. It must not be forgotten that I have only shown the material side of our mission work. There is the infinitely more important spiritual part of the mission, the Christianising of the raw heathen, and surely a great deal could, perhaps should, be said on that subject, but this is outside my province.

The questions sent along with the request for this report are partly answered by what I have written already, and I am now going to touch only such points as will require a fuller explanation.

Question I. I daresay has been answered; it only remains to say that no native teachers in the full sense of the word have been tried in industrial or agricultural education, but naturally the elder and more advanced boys are coaching their younger fellows, but always under supervision of a brother. For our elementary school we employ certificated native teachers for boys and girls, and the fathers are satisfied with their work. At Centocow Station a special class is established for intelligent natives desiring to become teachers. Some time ago eight of these presented themselves to the Government Inspector for examination, and every one of them came off with flying colours, a result hardly ever achieved by any other mission.

Among our staff of teachers in the Elementary Schools the sisters preponderate considerably; thirty-six of them are at present engaged in our different schools.

With the convent at Mariannhill a special class called "Preparandie" is connected, where the sisters can learn the native languages and receive the necessary instruction in the art of conducting a native school.

Question II., whether industrial and agricultural education has a good effect on the character and the economic efficiency of the natives, is a very large one, and might be more effectively answered by the missionary, but my own experience, extending over twenty years, compels me to say that the question must, most decidedly, be answered in the affirmative. I have indicated before that now 109 Christian families are living on the Mariannhill estate whose children are nearly all at our schools, whilst it is not so very long ago that the fathers and grandfathers of those children were roaming over the estate, assegai and shield in hand, hardly anything on, followed or preceded by a pack of hungry dogs in pursuit of game. The girls, whose mothers were then treated worse than slaves, having to worry and toil all the year round to provide for an indolent husband and family, had thus no right to expect anything better, but they are to-day the wives of husbands who earn a fair wage, by which the wife is enabled to keep a decent house. The old beehive kraal, where the inmates went in and out like a dog to its kennel, has disappeared, and square houses have taken its place. Some of our well-to-do boys have built nice brick houses—one even a villa-like two-storey pile—all made by themselves.

In the matter of dress, I must say a good many have a strong weakness towards vanity, and the dark "dandy" and "masher" is no uncommon figure round the church on Sundays. The requirements of a Christian family are certainly far larger than with the same number of heads according to the old style; those increased wants have to be met, they mean more trade, and at the same time more producing power for the Colony. The paterfamilias who formerly did not always deign to work at all has to be up and doing now. The muscular machine which was standing, or rather lying idle for the best part of the year, has hardly time now for getting rusty. I regret, however, to say that one has not to go very far from here to find the old order of things quite intact—I mean in the native locations, where the missionary as a rule has very little, if any, influence at all. Comparing the mode of life at the mission station with that in the location, should prove conclusively that industrial training has a beneficial effect on the native.

As to *Question III.*, we do not think that with the present generation, and perhaps with many a future one, instruction of a more literary and general character could be successfully combined with industrial and agricultural education. If a present-day native can read and write, understand his prayer-book, and know the rudiments of arithmetic, it is sufficient. For specially talented boys we are prepared to give a higher education, as referred to before under "Native Teachers"; one of our pupils has been ordained to the priesthood; he made his studies at the Propaganda, Rome, and is now working successfully amongst his own race in Zululand. Three more boys who went to a preparatory course at our school are studying for the priesthood at the Propaganda, one of them being the top boy of his class.

Question IV. has been answered in what I said about our schools, and from that it can be seen what great value we place on manual training at an early stage. If ever there was a native born and brought up lazy it is the South African native. This evil must be combated by all means, the dignity of labour and the need of it must be inculcated into his mind, and that process cannot be started too early.

In our institution I may say we have very effective means of teaching the native not only by word, but also by example the dignity of labour, as everyone of us, from the Abbot down to the last Lay Brother, has to work hard, and the native is never asked to do a thing which his master would not do, or which he does not actually see him doing.

To *Question V.* I can say that we have not encountered very formidable difficulties in the provision of manual, industrial, or agricultural education. Working as we do mostly on our own land and with such a unique staff, it is only natural that we should have no great trouble to overcome obstacles that might present themselves.

I have a little more to say about the last *Question VI.*, whether there has been any opposition on the part of any section of the white population to the provision of industrial education for natives. It is only a too well-known fact that the white population, at least the great majority of them, object to natives receiving an industrial training, in fact, being trained or civilised at all. The doctrine propounded by this class culminates in the demand that the native must be neither less nor more than a "hewer of wood and drawer of water." The farmer wants his raw heathen with whom he can do pretty well as he pleases, and the artisan does not want any black competitor in his trade. One of the former Governors of Natal, the late Sir Charles Mitchell, had the interest of the natives very much at heart, and he saw clearly that mere book-learning and playing at labour would never help the native to become a useful member of society. Natal was then still a Crown Colony, and Sir Charles, as supreme chief over the native population, made it imperative for mission schools to provide industrial training. No school would receive a grant which could not show to the satisfaction of the inspector that its pupils received a proper industrial or agricultural education. Aid was given the missionary in erecting workshops and providing tools for the above purpose. It looked as if the Government was in real earnest to help the missionary in his arduous task of educating the native. But alas! this was too good to last. Responsible government was granted to Natal, and one of the very first acts of "*the Government for the people and by the people*" was to abolish all grants to such mission schools as would have industrial education included in their curriculum, because it was pointed out that natives might compete with the white man in the labour market. This is ten years ago. To-day, Rand capitalists are breaking their heads over the question how to bring white labour to South Africa to compete with the black. *O tempora o mores!*

In those days, 1893, our institute, and especially our printing establishment, was vehemently attacked in newspapers and Parliament, but this did not deter us in the least; grant or no grant our work went on on the lines laid down by its founder. Since then public opinion has considerably veered round in an "industrial direction," as is clearly indicated by the report and recommendations of the Natal Land Commission referred to at the beginning of this report. His Excellency, our present Governor, Sir Henry McCallum, a few months ago paid a visit to Mariannhill, and was shown round our several industrial establishments by the writer. His Excellency declared himself highly satisfied with what he saw, and it was gratifying to hear from one so well acquainted with natives all over the British Empire that the lines we took up in educating the natives had his hearty approval.

The present Secretary for Native Affairs, the Hon. Fr. Moor, intends to introduce a Bill empowering the Government to obtain control of all lands in this Colony known as the Mission Reserves, to charge the natives living on those lands a fair rent, and spend the money so derived in providing industrial education for the natives living on those Reserves. This augurs well for the future of native education. It is not only the native himself who sees the usefulness of industrial training, but also the white people, at least some of them see a point in their favour in it, as a case that came under my notice a few days ago will prove.

"Fred," one of our boys who served his apprenticeship with our painter for four years, is working now in Durban at his trade, and gets 30s. a week. His father, also one of our early boys, works in a store close by as a day labourer, and he earns 30s. a month. These facts bring home the value of education to the native better than anything else. Along with "Fred" are working several white men, and the master has to pay them 60s. per week. I am sure that "Fred" does as much and every bit as good as the white men; well, that means for the master 5s. a day extra out of "Fred" Many of our boys are engaged in town and country especially in the building line, and farmers who could not afford to pay the exorbitant wages demanded by white tradesmen, get their houses, stables, out-buildings built by our boys at a reasonable price. The boys mostly take their work in contract, and do well by it. Sir Marshal Clarke, when Commissioner for Zululand, a warm friend of the native, had the gaol and court-house at Eshowe built by Mariannhill boys. While Commissioner for Basutoland, Sir Marshal had for many years young Basutos under industrial training at Mariannhill, and personally looked after them. By this time I daresay there is a fair sprinkling of our boys over South Africa, and although a great number do not stick to their trade and take up other work, what they have learnt is never wholly lost, and becomes useful to them in many ways, as I found out not long ago. When travelling in the railway down from Ladysmith, a sturdy farmer, coming down from the Transvaal, shook hands with me and asked whether I was not one of the Trappists. Questioned what interest he took in them, he said, " I was transport riding and had six wagons on the road when the disselboom of one of them was smashed. No shop for miles round to effect a repair. I succeeded in getting a rough pole, and one of my wagon drivers with scanty tools at hand soon had that pole fitted to the wagon, and all the iron fixed so neatly that I asked the boy whether he was a tradesman, to which the boy replied that he worked in the wagon-builder's shop at Mariannhill. I put 5s. on to that boy's monthly wages." That was one white man more in favour of native industrial training.

It should be added that all the fathers, brothers, and sisters, with the exception of about half a dozen hailing from the United States, come from Germany. The means to begin and carry this work on in an English Colony came and are coming still from Germany. No private support in the form of voluntary subscriptions have we ever had either from the public in England or the Colonies.

(Signed) BRO. NIVARD, O.C.R.

Mariannhill,

12th February, 1903.

D. THE DOMINICAN NUNS.

At Oakford, Verulam, Natal, the Dominican nuns have schools for Zulu children, in which they teach not only literary subjects (including English, which most of the pupils speak and write very well), but also gardening, and all kinds of useful trades, including carpentery, shoemaking, etc.

[11A] ZAMBESI MISSION (RHODESIA).

FROM *The Tablet.*

THE EDUCATION OF THE NATIVES IN SOUTH AFRICA.

It will be remembered that in March a deputation waited upon the Deputy-Administrator of the Orange River Colony, asking, amongst other things, for educational facilities for the natives equally with the whites. A writer from Dunbrody thus deals with the question here raised in *The Zambesi Mission Record*:*

As is well known there exists a class, and a by no means insignificant class, of people who are strongly in favour of the Kaffirs receiving a sound education such as is imparted to a European youth of fair ability; and in certain spots in South Africa are to be found well-equipped and flourishing institutions where such mental training is bestowed upon the natives. The fact that at the presentation of the petition in question, the address, which begged that it should be forwarded to higher authorities, was read by the director of the Church of England Missions, shows us the source from which the movement emanates. "Give the natives their rights," is the cry that comes from Exeter Hall, and among these supposed rights that of a secondary education occupies a very prominent place. But the real question is—do you give the native his rights by educating him as you would a boy of European extraction? Is he fit to be taught Latin and Greek, the natural sciences, philosophy, and what not? Does not such a curriculum inflate and produce most pernicious effects upon those who pass through it? Is not to cram the Kaffir with such knowledge in his present half-civilised state, and with his marked tendency to slothfulness and an inordinate idea of his importance, to wrong, and deeply wrong, rather than to right him? It appears to us, and we believe that those who understand the native character, and have naught but his highest interests at heart, share our conviction, that generations must pass before any thought can be entertained of treating the African as intellectually on a par with the white man. Granted that he is quick to pick up facts and scraps of knowledge; in character and intellectual development he is as yet but a little child, a savage of yesterday, whose training must begin from the very beginning, and proceed gently and quietly and upon the right lines. His most crying and present wants must be considered before we attempt to place in his outstretched hand the instrument of which he has no present need, and which, were it given to him, he would most assuredly use to his own detriment and that of his native land. In plain words, what the Kaffir requires, and has a right to demand, at the hands of those who profess to devote themselves to his benefit, is to be taught that he is the child of the common Father of all, who has given him his being and everything he possesses, and demands his obedience and service; to be shown the evils and misery of heathenism and its many barbarous practices; to be instructed by word and example how to lead a clean and wholesome life, reprobating and correcting vice in himself and in his children, and appreciating the beauties of Christian virtue, valuing cleanliness and neatness both in his person and habitation; and, finally, to be persuaded that idleness and laziness are degrading to man and productive of sin and misery, while, on the other hand, *daily hard work is an honourable thing*, and a source of happiness and contentment. To Christianise and civilise the native; to teach him how to live so as to work out the salvation of the immortal soul which he possesses as certainly as any of us; to ground him in the truths of religion and instruct him in the duties of his state ; to point out to him the advantages of enjoying some of the simpler comforts which make the white man's life and dwelling tolerable, in order that he may have a laudable incentive to good hard work—to act thus is to show true love for the people of Africa and their best interests. But to cram their heads with book-learning, and turn them out upon the country swelling with conceit and the notion of their superiority to their fellows ; ready to ape the white man's manners and assimilate any and all of his failings and vices ; absolutely disdainful of manual labour and full of dreams of the time when the coloured man is going to sit in council ruling the destinies of the land—to bring the native up in this manner is surely to display a lamentably erroneous notion of what is for his real good. And that the natives who have been educated in certain institutions which could be named are generally idle, hypocritical, dishonest, and intolerably conceited, is the conviction of most people who have to deal with them. Question the employers of labour in the larger towns of this country, and most of them will tell you that they prefer to engage the most uncivilised and thickheaded Kaffir rather than any of the productions of this purblind and misdirected system ; indeed, there are many who will not on any account take a well-educated native into their service. Better almost, in our opinion, to leave the Kaffir in his state of barbarism than to subject him to a training of which the most noticeable result is to turn out a clever, intractable rogue.

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*The official organ of this Mission.

We write regarding the matter from the standpoint of the native's real interests ; much more might be said were we to take the welfare of South Africa into account and consider what would be the consequences, to black and white alike, if within the next few years the land were to be overrun by a class of natives whose intellect had been cultivated at the expense of their heart and soul. The prospect would hardly be a pleasant one to contemplate. As a matter of fact, there is, we imagine, very little fear of such a possibility being realised. No Government is likely to make so egregious a blunder as to concede what has lately been asked for, nor would the people tolerate it were such a concession to be made.

We are by no means averse to teaching the Kaffirs to read and write since it is certain that good has resulted to many from an elementary acquaintance with letters. Yet the fact that even a very slight amount of learning is sufficient to turn the heads and spoil the characters of a good number, shows what caution should be exercised in cultivating their mental faculties. We would most assuredly have them educated ; *but the training which we are convinced they are ready to receive and profit by is that of the hands rather than that of the mind. Let the Missionary teach them trades and the art of agriculture ; let him instil into them a love of work and teach them to take real interest and pride in what they do, and they will bless him hereafter as a true and wise friend.* Let him bring them up to regard outward respectability and the power to display their superiority to others as the great things to be aimed at, and they will one day have good cause to revile him for his wofully mistaken guidance.

Be it remarked, that in what has been written we have not had the slightest intention or wish to impugn the sincerity and honesty of purpose of a class of Missioners, who have gone to vast expense and labour, often with the greatest earnestness and devotedness, to equip the natives for the battle of life. What we lament and reprobate are the false ideas they seem to have concerning his mental and moral requirements, and the unfortunate and mischievous system they follow. By its fruits it may be judged. It leaves the Kaffir religious if you like ; but his religion is, like that of the Pharisees, all on the surface. Outwardly he is sanctimonious and bubbling over with smug expressions of piety, but within he is full of pride and dishonesty, and evil propensities. It leaves him, as has been said, with a mind stored with half-digested knowledge, but full of vain ambition, and unwilling to face the lot which must be his for many a year to come. The pity of it that so much time and energy and money should be turned to such poor account!

We will conclude by giving the view which a great man, who has lately passed away, expressed ten years ago upon one aspect of the subject about which we have been speaking. In 1892, when Premier of Cape Colony, Mr. Rhodes uttered the following words in the course of a speech he delivered in support of the Glen Grey Act: "I have, in my tours through the Transkeian districts, found some excellent institutions, where natives are being taught Latin and Greek. These schools are turning out native parsons by the score; but the thing is, in my opinion, being overdone. I do not hesitate to say that native parsons are becoming more plentiful than congregations. Thus a dangerous class is being evolved. These native preachers are excellent so long as their number is limited, but the supply is out of all proportion to the demand. These preachers and other native Latin and Greek scholars, after the education they have received, feel it undignified to return to manual labour, consequently the country is becoming gradually infested with unemployed men, who will in the end develop into agitators of the most pernicious type."

COMMUNICATED BY THE JESUIT FATHERS OF THE ZAMBESI MISSION.

I. At two Jesuit Mission Stations in South Africa—one in Cape Colony, the other in Mashonaland—there are native boys learning agriculture, tailor's, blacksmith's, carpenter's, shoemaker's, mason's trades; but the undertaking is yet in too early a stage to allow of its having been organised on a detailed plan. The teachers are lay-brothers of the Order, who have had in Europe technical training in the trades they teach. Except in one unimportant instance, no native teachers have yet been tried.

II. It is yet too early to judge of results, but there can be no doubt that such training is having good results on the character of the natives who undergo it, as it teaches them habits of industry and discipline, and turns their minds to something useful.

III. We have not had experience of combining agricultural and industrial education with a literary education of anything like an advanced kind. We consider that industrial and literary training should go together, and that the latter should not proceed beyond the elementary stage, *i.e.*, the learning of the elements of "the three R's," especially with raw natives. A more advanced education might, in special cases and with proper caution, be imparted to the next generation.

IV. It is yet too early for us to be able to judge of results in our case. In the native school in Cape Colony, etc., the children go as far as the end of the Third Standard in the Cape Elementary Schools—rarely to the end of the Fourth. In the industrial school in Mashonaland there is no fixed curriculum as yet, but industrial teaching and the simplest elements of literary education are about equally combined.

V. The chief difficulty so far is an economic one, and consists in the desire on the part of many native boys to go to the nearest towns, mines, etc., to seek more remunerative labour. This might be prevented could the Government be induced to offer a more generous grant than the meagre one at present allowed in native schools.

VI. There is undoubtedly a strong opposition on the part of the white skilled workman to the idea of a skilled native labouring population; but, as the natives in our schools have not so far reached a point at which they could compete with white skilled labour, this opposition has not been actively felt by us.

[18] ARCHDIOCESE OF AGRA, N. INDIA

Eagle Mount, Simla (India),
July 29th, 1902.

India enjoys religious and social institutions much anterior to sister institutions of the West. To these the people cling with a tenacity that elicits the admiration of the Europeans. This holding on to old faiths and old ideals has been, is, and will be fostered by the unfortunate presence of rival Christian creeds, which date from the British occupation of the country. To anybody conversant with the East it is a matter of very deep experience that religion enters very largely into all that concerns the life of the people. Religion initiates, guides, and directs every guild of all the trades and handicrafts that exist in the country, not to mention its potent influence over the intellectual and moral life of the people.

The only bright spot in this vast continent is that area in which Christianity has taken firm root and has moulded the people from the time of St. Francis Xavier. In the remainder of the continent, and especially in the North, the outlook is anything but hopeful. This is the home of antagonistic creeds—Hinduism and Mahomedanism—which are as opposite as the poles.

The Government of India have been hard at work initiating and helping forward the education of the masses for the past three decades. Technical education has scarcely been attempted so far. Last year Lord Curzon, who, we know, is very keen on technical education, convened an Educational Congress, on which the highest ability and the most extensive experience in India were employed. I think we could not do better than wait to see the effect of its deliberations. I feel we can safely submit ourselves to such guidance.

The questions propounded premise an indigenous Catholic population; actually, however, there are only about four thousand indigenous Catholics, against a population of twenty-four millions in the Archdiocese of Agra.

We have an orphanage for girls and boys in Sardhana, which is about fourteen miles to the north-west of Meerut. Here there are on an average 500 children. Fifty per cent. of these come to us through the exigencies of famine or want. With this material we have, along with elementary education, tried to inaugurate technical education. The results so far have been anything but encouraging. The cause of the failure is not far to seek. The trades and handicrafts are hedged in and supported by the caste system, which jealously and effectually excludes the Christian. Thus the would-be carpenter or mason, or weaver, or agriculturist is constrained to eschew this trade and take service in the household of the European or the Eurasian.

(Signed) + FR. CHARLES GENTILI,
Archbishop of Agra.

[19] DIOCESE OF ALLAHABAD, N. INDIA.

COMMUNICATED BY THE REV. FATHER BARTHOLOMEW, O.C., MANAGER R.C. ORPHANAGE, SHAMPURA.

I. The R.C. Native Orphanage of Shampura was begun in 1875 by the late Very Rev. Father Raphael, O.C., for the purpose of rescuing homeless children and securing them from want and misery, both physical and moral, and instilling into them sentiments of religion and morality, and to render them industrious and useful members of society by teaching them agriculture and various useful trades. The trades at present taught are carpentry, tailoring, weaving, masonry, and wax chandlery. The Mission having purchased about 700 bighas of land and rented 256 bighas more, agriculture and gardening may be included among the occupations taught. The number of boys attending the Industrial School is 66; those attending class, 113; infants, 7; girls being taught household work, 22; those attending class, 60; infants, 9; making in all a total of 277. The course of studies provided for the native orphans includes the Fourth Standard of the Vernacular School, according to the Government Code. The Government Inspector examines the school twice yearly.

Up to the end of the last scholastic year teachers for the classes were selected from among natives of the Brahmin caste. This year four orphan boys, having successfully passed the Government examinations, have been employed as assistant teachers; from among the teachers engaged last year, only the head master, a Brahmin by caste, has been retained. In the Industrial School three teachers are pagans, the rest are Christians who have been brought up and trained in the institution. For agriculture, Christians only are employed to instruct the orphans. Girls are taught by native Sisters of the Third Order of St. Francis. The teaching staff is a purely native one, and, such as it is, I am satisfied with the result. The Deputy-Inspector of Schools, in his report last year, was good enough to recommend the school for an increased grant-in-aid, on account of its efficiency. Should a European religious staff, trained to conduct an Industrial School, be put in charge and take upon itself the moral, literary, and industrial education of the boys, the orphanage will have a better future and the boys a far superior education.

II. There is not the least doubt that the Industrial and Agricultural Education imparted to the orphans has a most beneficial effect, both upon their character and upon their economic efficiency. The following will prove the truth of the above statement. Of orphans who have been supported and trained in the Shampura Orphanage, since its establishment, ninety-seven are now supporting themselves and their families; of these twenty-seven are, some fitters, and others employed in various capacities, either in workshops or on the railways, five are tailors, three tinkers, four masons, four caretakers and merchants, six are in the Bhopal Battalion and Police Force, thirty-two are cultivators, and sixteen servants in various capacities. The number may not at first sight appear a large one, but when one remembers that up to 1st January, 1895, only 215 orphans had been received, we cannot but admit that the number speaks well both for the Orphanage and for the training received, as shown in its effect upon character, and in the efficiency of the orphans themselves. Orphan girls have been married, and are now doing well. From January 1st, 1895, up to August 18th, 1902, the number of orphans admitted at Shampura is 1,096. Of these, a large number have been sent to orphanages of other Catholic Missions, many have died shortly after admittance, some are much too young to work, a few, twenty-five in number, are from fifteen to nineteen years of age, and are being trained. These will soon leave the Orphanage, and be in a position to support themselves. But, to preserve the good effect on their character after leaving the Institution, the orphans must not be lost sight of. The Missionary must continue to watch over them, and to extend to them a father's care and solicitude; he must bear with their faults as a father would, and at the same time leave nothing undone to help to keep before them their obligations as Christians; he must try to help them if sick, and not send them away unrelieved. In some instances there is great danger of their going back to Mahomedanism or Hinduism. Old acquaintances will try every persuasion in their power to make them apostatise, and therefore, if forsaken by the Missionary, the false step will soon be taken, and they will be lost.

III. Not only can Industrial and Agricultural Education be successfully combined with instruction of a more literary and general character, but this is an object very much to be desired. I consider that knowledge of English both in trade and industry is now necessary for such as mean to make a way for themselves, and the more so for those who wish to take up appointments on the railways, even as firemen. Knowledge of English is generally the first step towards promotion. I do not approve of native orphans being brought up and educated for appointments as clerks in Government service. These appointments are at a discount and very difficult to obtain. Trade, industry, and railway appointments are, as a rule, good openings for our orphans, but the education of the latter should be such as to enable them, when they leave the Orphanage, to compete successfully with others, and thus hold their ground. A knowledge of English is therefore necessary to increase and strengthen the confidence in their own abilities. For this purpose, a night-school should be established in every native orphanage, and the orphans should be taught to read, write, and speak the English language. I do not consider English necessary for those who select agriculture as their calling. The rule hitherto followed in the Shampura Orphanage with regard to specially talented boys has been to send them to the Lucknow High School, but since the Inspector of European schools objected to the admittance of natives, this has been discontinued, and at present there is no special arrangement made for them.

IV. Children are not given any manual training before they have attained the age of twelve; they are, however, required to attend class and to pass the IV. Standard of the Vernacular Government School before that age. The curriculum followed is that appointed by the Educational Manual edited by the C.P. Government.

V. This question is the crucial point in our Industrial Institutions. The pecuniary difficulties are simply countless, on account of the want of capital, not only to start the industries, but likewise to keep them going, and then in disposing of the produce. Moreover, as a rule, Institutions in which literary and industrial education are combined are not good commercial houses, as they have not the means to compete with professional traders, hence to make such an Institution self-supporting is next to impossible; even such as have been under the direct control of Government have turned out a financial failure. To be convinced of this, one has only to read the official reports published by the daily papers. The principal causes of failure are, in my opinion (1) Natives never send orders either for work or goods to these industrial schools. (2) Europeans prefer buying from large and well-known firms, or from some shop near at hand; and if any orders are sent to an industrial school, they are generally on a small scale and quite inadequate to cover expenses. (3) Even those who, by their calling, should be the first to support these institutions, are sometimes the last to extend a helping hand. The consequence is that, while the Institutions are obliged to continue to buy material to keep up their staff of teachers, the produce merely serves to fill up their godowns, and there to rot, owing to the scarcity of purchasers. If this does not mean financial failure I do not know what does. (4) The want of an efficient teaching staff. In my opinion, the best means to overcome the last named difficulty would be—(*a*) The Mission Authorities, while retaining the direct control of the industrial school, should have a religious body of men who have gone through a special course of training and are well adapted to train others. (*b*) They should place one of these men at the head of each department with full control over assistant teachers and pupils under them. This should ensure for the Institution a very efficient staff. (*c*) The Mission should have depots in the principal towns in its jurisdiction with show-rooms where goods may be exposed for sale, and produce should not be disposed of either at the Institutions or elsewhere. (*d*) Should this plan not prove practicable, the Institution should put itself in communication with some firm for the disposal of its goods. (*e*) Schools and colleges should send their orders to these Industrial Institutions of the Mission. (*f*) Goods before being put on the market should be passed and approved of by the master in charge of the respective Industries. This will ensure good workmanship as well as customers and the disposal of goods. (*g*) As Government does not help Industrial Schools with a Grant-in-Aid, the Mission should make every effort to institute a fund for the starting and supporting of the same, and for supplying the necessary tools and instruments to turn out good work, and thus gain the confidence of the public. With regard to Agriculture, the difficulties are not so numerous. Once the land has been purchased, with care, attention, and energy, together with proper management, success is sure to follow. Bad crops, bad seasons, and mortality among the cattle are the chief difficulties that beset the agriculturist.

VI. To the best of my knowledge, Europeans have not, and will not, place obstacles in the way of native industries, etc. Europeans in India, as a rule, do not go in for manual labour, the climate is against them, and, except in the railway workshops and in large centres, it is left almost entirely to natives. In India ready-made goods are imported from Europe; every article sold in the market being marked "Made in . . . . . ." In mines, foundries, mills, etc., Europeans are engaged as supervisors, superintendents, engineers, or managers, while the manual labour is all done by natives. As stated, Europeans are not manual workers, but employers. The Press, it is true, engages a number of poor Europeans and Eurasians as compositors, proof-readers, etc., but even here they are greatly in the minority, and natives need not fear competition. Agricultural labour will continue to be in the hands of natives, first, because it is impossible for a European to work on the plains of India, and, second, the low wages are quite inadequate for the support of a European. Agriculture in India has no attraction for a European except in cases where he is placed as manager of an estate or as a landlord. Dairies started by Europeans have failed except in very large centres, and where they have been under the management of municipalities. Model farms have been started, and only those have been known to thrive and succeed that have had at their back the Government Treasurer to pay expenses and make up deficits and make good all losses.

August 18th, 1902.

[20.] DIOCESE OF LAHORE, N. INDIA.

COMMUNICATED BY THE LATE RT. REV. GODFREY PELCKMANS, O.S.F.C., BISHOP OF LAHORE.

Lahore (India).

I. We have several hundreds of poor native orphans of both sexes, saved from death and paganism during the last famine. They are sheltered in three big Orphanages, exclusively built for them and entirely separated from European and Eurasian orphans, viz., one orphanage for boys at Lahore; another, for boys, at Maryabad; and a third, for girls, at Lahore.

a. The orphans at Lahore range from two to seventeen years old. Up to the age of six they are simply cared for as infants, and taught their prayers and catechism. From six or seven they are able to commence some light and easy work. The Orphanage at Lahore is a good Industrial School combined with primary education. The trades introduced in this school are:

i. Persian carpet weaving.
ii. Tailoring.
iii. Shoe-making.

i. The carpet weaving has some twenty-eight looms. Each loom occupies eight or ten boys, for all the work is done by the hand. The youngest children spin the wool, wash, and clear it. Others prepare the colours and do the dyeing. Others prepare the plans, drawing and colour specifications for the carpets. Others do the carpet weaving. A Brother Missionary superintends all this work, and the carpets are despatched to America, where there is a good demand for them.

ii. Tailoring and shoemaking are on a less large scale.

iii. All the work in the house, *e.g.*, cooking, dusting, washing, etc., is done by the orphans, except sweeping, as this is considered very degrading, against all caste, and the children would rather run away than do the sweeper's work. In the morning all the children are marched to church to attend High Mass. After High Mass they have Catechism for one hour; after which breakfast. After breakfast, half an hour recreation, and then all go to their work up to noon.

At noon, dinner and recreation.
At 2 o'clock, work again.
At 3 o'clock, Primary lessons up to 6 o'clock.
At 6 o'clock, Rosary and other prayers; instruction; supper; recreation; evening prayers; rest.

When the children are at an age that they commence earning something, they get every month a portion of their earnings, which are placed in the savings bank in their own name, but they enter in possession of these savings only on the day of their marriage, to buy whatever is required to set up their little homes. Once married they may continue in their private homes carpet-weaving, for which they are paid very honestly, according to their work.

b. Our second Orphanage for boys, snatched all of them from paganism and starvation during the last famine, is situated in our native colony, called Maryabad (town of Mary). Some 400 acres of arable land surround this Orphanage, and the boys' only work here is to cultivate the land, hence they are trained in farming, under the supervision and direction of Tertiary Lay Brothers, Missionaries. Their spiritual training and Primary School are conducted on the same lines as in the Orphanage at Lahore. When these boys marry they get three or four acres of land, they build themselves a little house and become little farmers working on their own account.

c. Our third Orphanage is that for native girls at Lahore. These are trained to become later on good, pious, Christian women and useful wives. Hence they are taught all that a good Christian wife is to know—washing, mending of clothes, cooking, etc., etc. Besides, they are taught lace-making, trimming, crocheting, knitting, etc. They also make small, fine carpets, artificial flowers, etc. If some girls do not feel inclined to marry, they may remain their whole life in the Orphanage, becoming mistresses to the children, or, if they feel called to the religious life, they may enter the Third Order of St. Francis and help the Sisters of Charity, who have the management of this Orphanage. If any of the boys show some superior intelligence and more than ordinary piety, they are sent to our Native High School to complete their studies, become catechists or schoolmasters, and even *consideratis considerandis*, some may be sent to the seminary to be trained to the priesthood.

Behold in a few lines how our Orphanages are conducted, combining industrial and manual training with other influences indispensable to the formation of heart and character.

(Signed) + GODFREY PELCKMANS, O.S.F.C.,
Bishop of Lahore.

Lahore, July 14, 1902.

[21] PREFECTURE OF N. PANJAB (AND KASHMIR).

Rawal Pindi,
Panjab (India),
May 19th, 1902.

With regard to the report and the questions you sent me, I think I cannot do better than refer you to the letter I wrote you for the *Illustrated Catholic Missions.** I have answered the questions separately, and hope you will find the answers of some help. As they deal principally with our native boys, I am first going to add a few words about the native girls' school. I do not know whether you would classify the girls' school under the heading of "Industrial Schools." The girls are taught housework and are likewise educated up to Standard VI. of native schools. The nuns at first employed a native munshi to give the girls their literary training; but when some of the girls had been what was considered sufficiently educated, they were put to teach the others. They have been taught needlework with great success, and the nuns have been able to sell some of the work they have done. The nuns, who are Irish themselves, are anxious to get some person from Ireland who is capable of teaching these native children how to make lace. They have fixed upon lace, because the first outlay would not be so great as in the case of carpets, for instance. In the case of the girls, the training has had a marked effect on their characters. They are by no means so wasteful as they used to be, and we hope they will soon learn to appreciate the true value of economy. Natives are not endowed with the spirit of economy. They love money and like to make it, but they know how to waste it. What the effect of our efforts will be in the long run is impossible to conjecture. I am afraid that the evil surroundings into which many of these children will be thrown when they leave us will more than undo any good we may have done.

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* August, 1902. *See* extracts below.

(Signed) C. REVELEY.

ANSWERS TO QUESTIONS.

Rawal Pindi (Panjab), India.

I. A farm has been started on which native boys are engaged in agricultural work.

No fixed course of studies has as yet been prescribed.

The teachers are a priest and a lay brother; and they have both had experience of farming, the one in Germany and the other in Holland.

No native teachers have been employed so far, and the advantage of employing them is, to my mind, very questionable. It would take a great deal of trouble to make them overcome their inveterate prejudices to new and improved methods of agriculture. They prefer to work, live, and die as their forefathers did.

II. We can hardly answer this question, as we have not as yet had time to see what results our efforts are likely to produce.

III. I consider that up to a certain standard industrial and agricultural education can be combined with instruction of a more literary and general character; and I consider this combination is desirable up to that degree which would enable the pupils to keep their own accounts and measure their own land, so as to make them independent of persons who possess a higher degree of culture, but use it for dishonest purposes.

We have made no separate provision for more advanced literary education for specially talented pupils, as, up to the present, we have had no reason to do so.

IV. Education on our Mission has not as yet reached that stage of development which is demanded in order to give a satisfactory answer to this question.

V. Difficulties without number have been experienced. In the first place there has been a lamentable lack of funds; secondly, the prejudices of the natives had to be overcome. Every native boy would like to take up the trade practised by his father, and it is hard to make him believe he will better himself by adopting another trade. Whether this difficulty is general is more than I can say.

It would be very difficult to suggest the best way of overcoming these difficulties, as the conditions obtaining in one place differ so very much from those which prevail in another.

VI. The only opposition which has come under my notice is the opposition raised by railway employees to natives being put in positions of responsibility, simply because they are willing to work for a smaller wage. I will not undertake to say how much ground there may be for this opposition.

(Signed) C. REVELEY.

May 19th, 1902.

EXTRACTS FROM ARTICLE REFERRED TO ABOVE.

In the first place we have established two native orphanages, one for girls and the other for boys. The former has been placed under the care and management of nuns of the Presentation Order, while the management of the latter is entrusted to a priest and a lay brother. The boys' orphanage owes its existence, to a very great extent, to Father Donsen. He first started it, and took a great amount of trouble with it. Father Kuhn has taken up and carried on the good work.

It was somewhat difficult to get land to erect the boys' orphanage, but at last we were able to acquire an old brickfield. It was not perhaps the most desirable place to start an orphanage, but beggars are not choosers. The orphans were mostly victims of the famine, and, as is generally the case, many of them died. In this respect the girls were more favoured than the boys, as very few of the former succumbed to those diseases which generally follow upon famine.

It is all very well getting hold of an old brickfield; but it is a very different thing to start farming on it. Labour, money, time, and energy must be spent to make the ground fit for cultivation. The land had to be levelled, and wells sunk for the purpose of irrigation. I said these things had to be done; I should have said they are being done; but labour and the sinking of wells cost money, and we have no money.

In order to enlist the sympathies of your readers, allow me to try and describe the boys' orphanage with its adjoining farm. An old brickfield, lying in the midst of other fields, constitutes the property. On this have been built three small bungalows, two of which are used by the boys, and the third serves as chapel and the priest's house. There is no necessity of entering into ecstatic descriptions of beautiful valleys and hills, of flowing rivers and peaceful lakes—all these are conspicuous by their absence. No place in the three kingdoms could be duller and more uninteresting than this small estate. And yet, here we hope to install a few Christian families in little native huts which have been built for the purpose.

This purpose cannot be carried out until we have rendered the land arable, and this cannot be done until a sufficient number of wells have been sunk, and for this purpose we want funds. Here, as in many other parts of India, we are face to face with the momentous irrigation question —to enquire into which the Government have lately appointed a commission. For our small needs a solution to the question can easily be found in the sinking of wells. All we want is the wherewithal to sink them.

When once the land has been levelled and can be irrigated, we shall find the material for forming Christian families in our two orphanages, and we hope to see a flourishing Christian colony spring up in a few years. This is the only way we are like to make any progress in the work of evangelising the natives.

[22.] PREFECTURE OF RAJPUTANA, N. INDIA.

Mhow,
Prefecture Apostolic of Rajputana (India),
25th July, 1902.

In reply to your inquiry regarding the practical education given to our native children, I beg to explain to you what has been done in this Mission in that respect. Our Prefecture Apostolic was only erected in 1892, and no one can therefore expect that the education of our natives has already considerably developed.

During the various famines which we have had to undergo since 1892, we have gathered as many as possible of famine orphans, boys and girls. At the present day they are about 550, divided into six orphanages. Our intention has been from the beginning to train all of them in agricultural work, as being in India the best means to make them honest men, and, consequently, good Christians. We have bought or hired from the Government, or from the Native States, a sufficient quantity of land for the training of all our boys. The European Priests in charge of the orphanages, aided by experienced European Brothers of our Order, are teaching those boys farming. Almost all that work is done by the Brothers themselves,. aided by the boys; sometimes they employ also, to help them, some native cultivators of the neighbourhood. When those boys are of age they will be married to the girls of our orphanages, who are also trained under the direction of our European Franciscan Nuns, in all the household work known and necessary to the natives of India, and at the same time taught and trained in agricultural work, as befits their condition. We have already six families composed of those orphans. We shall give to each of them a plot of cultivable land, so that, by their own work, they may earn their livelihood and depend no more on the Mission fund. Thus Catholic villages, by and by, will be established, not too far from the orphanages, so that the Priests will never lose sight of their native Christians, and will be able to supervise their work. I have already seen with satisfaction that many of our famine children show a taste and an ability for the work taught to them, and I feel confident that, with the blessing of God, our undertakings will turn out successful. But a long time must pass before we see that work in full development and prosperity. As an addition to farming, we shall also teach our boys some industrial work, such as the making of carpets, of cloth, carpentry, etc. At the same time our boys are given elementary instruction—reading, writing, accounting, etc.

(Signed) FR. BERTRAM, F.M. Capuc.
Prefect Apostolic.

[25.] DIOCESE OF TRICHINOPOLY, S. INDIA.

REPORT ON INDUSTRIAL EDUCATION IN THE DIOCESE OF TRICHINOPOLY (INDIA)

Addressed to the Bishop by Rev. Father Caussanel.

I. We had several attempts to provide industrial as well as agricultural education for the natives—

Industrial.—Carpentry, masonry, binding, sewing, surveying, cookery, shoemaking, well-sinking.

Agricultural.—Gardening, irrigation principles, planting, transplanting, manuring, and manure preparations, cultivation of vegetables—local and imported—paddy, coffee, cardamon, sugar-cane, sweet potatoes, cocoa, palm-trees, cocoa-trees (working and improving), cattle, poultry (proper care of).

The teachers had had training chiefly from long experience; at times Europeans were giving lessons or completing and correcting what native teachers had done. At first native teachers do not fully grasp what is out of the sphere of their caste, but they are generally capable of getting right in almost every detail.

II. Industrial as well as agricultural education are extremely important, and I consider them as being much more practical and necessary than high education in intellectual matters. Agricultural and industrial training should have excellent effects both on the character of the natives receiving them and on their economic efficiency. This kind of education forces the natives to walk out of the narrow sphere of their caste prejudices and impresses on them the conviction that they are capable of doing something distinct and better for their material welfare than what their ancestors did.

III. Such industrial and agricultural education should necessarily be combined, for the talented pupils at least, with instruction of a more literary and general character. In fact, unless the literary education is given to some extent—say, till middle school inclusive—the natives, well trained in agricultural or industrial matters, will not be in a position to practise their knowledge, always and everywhere being incapable of moving and corresponding with educated people or Government officials who might require their services. No provision is separately made with respect to subjects intended for agricultural or industrial professions; experience has proved that higher literary education is likely to draw them from agriculture and industry, and to cause them to aspire towards the educational, revenue, or magisterial departments.

IV. In the earlier stage the little boys of three and four years follow their elders at their respective works, the simple fact of witnessing them gives the babies an early taste for every sort of work and sometimes decides the special work to which one has to be applied. All should take part in manual work, sweeping, watering, weeding, etc. This addition of manual work to the reading in infant classes encourages the taste of small children for industrial or agricultural training. It is most important to bring the boys gradually by practice to the conviction that all sorts of manual work are fit for everybody, and truly honourable even for high-caste people.

V. Our needs, arising from the mass of Hindoos who apply to join our holy religion, should be considered to be the most natural and common difficulty we meet in providing manual, industrial and agricultural education. Our material resources being insufficient to furnish the most urgent spiritual wants, like constructing chapels and paying catechists, it is hardly possible to set aside anything for industrial and agricultural education. Still what we have been able to do, by the grace of God, on a limited scale, almost without funds, stands as a guarantee of what we may easily realise in case we get sufficient material resources to feed the pupils and supply them with indispensable articles to proceed with their study.

VI. In this remote part of Southern India no opposition is felt in the way of industrial or agricultural education at the hands of the white population. The natives are now deeply convinced of the importance and necessity of this culture to secure an honourable profession in life, and should we get an increase of funds I feel confident that an immense progress in that direction will be obtained at an early date.

(Signed) A. CAUSSANEL, S.J.

[28.] ARCHDIOCESE OF MADRAS.

Bellary (India),
16th June, 1902.

Apropos of technical education in India and in our Indian Missions, I send you the enclosed cutting from the ***Madras Mail***, which shows how difficult it is to introduce European industries on Indian soil. People simply do not want European methods; they consider their own, if not superior, at least sufficient for their own requirements. The Catholic Missionaries are, on the whole, averse to the introduction of new industries and the creation of new wants that cannot easily be supplied. Our general policy is to leave the people we convert in the same surroundings, in the same caste and profession, in which we find them before their conversion. We have difficulties enough to teach them the orthodox faith and correct morals; for the rest, we leave them to their callings, as far as they can be practised without sin. The only advice we give our neophytes of the lower orders—the downtrodden classes of Pariahs and Chucklers, the daily labourers who live from hand to mouth, finding work for themselves for two days in the week and having to starve for five—is to acquire some acres of land and take to agriculture and make themselves a little independent of their lords and employers—but even this policy very often proves a failure.

In many cases where poor converts acquired lands with the help of the Missionaries they have sold them again to their sowcars, and they are, as before, poor and starving, but patiently trusting in a benign Divine Providence. "Naturam expellas furcâ tamen usque recurret."

(Signed) J. Kleinschneider,
Catholic Chaplain.

The Aforementioned Extract from *The Madras Mail.*

The Fly-shuttle Loom.

(*From a Correspondent.*)

Some time ago there was considerable discussion in your columns on the subject of the fly-shuttle loom, the wholesale introduction of which was advocated as a means of regenerating the weaving industry. Being always interested in the subject of Arts and Crafts, I determined to see if I could not introduce at least one into my division. Accordingly I addressed the superintendent of the School of Arts, who advised me to send up a weaver to learn how to use the new loom. With some difficulty I found two weavers sufficiently enterprising to undertake the perilous journey to Madras, and sent them off duly armed with tickets, passports of sorts, and a certain amount of "subsistence allowance." One of the men promptly fell sick on arrival, but the other attended the school and was reported to have made good progress, and to be able to use the loom and teach its use to others.

After about six weeks' training the weavers returned and the following offer was made to them:—I would supply them with a loom and lathe (total cost Rs. 100) to be repaid at the rate of Rs. 8 per quarter without interest, except that they should send me one cloth of six cubits each year as an assurance that the loom was being worked. To this the weavers replied that they did not want a loom on such terms, as they saw no chance of its repaying the cost of purchase. They added also that in their opinion the fly-shuttle loom could not be used for the laced and embroidered cloths which they were accustomed to make, as its action did not allow them time for the insertion of the lace and silk thread. Besides this the rod which carried the thread was too heavy for their purpose, and they were always afraid of the thread breaking. Finally, the fly-shuttle loom was much harder to work than the one they were accustomed to, and so they could not get their children to help them, whilst with the light country loom much work was done by the boys.

I think this is sufficient to show that much remains to be done before the weavers can be helped by the introduction of the new loom. Evidently the first thing is to get technical schools in every district where men can be taught without the long and expensive and (to them) terrible journey to Madras. Secondly, the cost of the loom must be cut down greatly before it can hope to compete with the cheap country article. Perhaps the said technical schools might teach the local Asaris to make the looms. Still I think there is some hope for the fly-shuttle loom, for the weaver certainly did turn out a much larger quantity of work with it than he could with his old loom. Though I write this letter as a record of a failure, I hope it may yet help the way to improvement and success.

Native education in the Madras Presidency is far in advance of that of the other Presidencies and Provinces, both as regards the number of pupils attending schools and as regards the advancement of higher education. But it is only literary, and in spite of many inducements from Government, it has scarcely touched the industrial branch. And this cannot be wondered at when it is borne in mind that 86 per cent. of the population of India belong to the agricultural classes. Industries, as such, are not taught in any schools in the country, simply because they are considered unnecessary and useless, when the wants of the people are so few, and restricted to the mere necessaries of life. Even literary education is sought for by the greater number of school-going children merely as a means for obtaining Government employment, or any other lucrative position. The number of children attending our schools in the Madras Archdiocese is, approximately, 5,000, the majority of whom are native Christians. The only step taken to provide agricultural education is that boys in the fourth standard in some country schools are taught the elements of agriculture, as an optional subject (*vide* Madras Educational Rules). It is much desired that this subject should be made compulsory, in all country schools at least.

(Signed) J. KLEINSCHNEIDER,
Bellary, 12/6/02. Catholic Chaplain.

[30.] DIOCESE OF HYDERABAD, S. INDIA.

FROM *The Madras Catholic Watchman*, JAN. 30TH, 1903.

HYDERABAD.—An industrial school for girls, who have dropped their scholastic studies and require some congenial occupation, has been opened at Chudderghaut, under the management of the Sisters of the Convent of the Most Holy Rosary. This was a long felt want in Hyderabad, and it is presumed likely that the opening of such an institution for girls will be hailed with great delight and satisfaction. It is reasonably hoped that the parents and guardians, as the case may be, who wish to promote the welfare of their girls who remain idle at home, will not fail in co-operating in the laudable undertaking of these indefatigable Sisters of the above Convent, by endeavouring to the best of their ability to see to the welfare of this Institution.

[36.] SYRIAN VICARIATE OF CHANGANACHERRY, S. INDIA.

FROM *The Bombay Catholic Examiner*. JULY 26TH, 1902.

TECHNICAL EDUCATION AMONG THE CATHOLICS OF THE SOUTH.

It is always with very mixed feelings that we read of great Indian parishes of 3,000 to 4,000 and even more souls being unable to support their priests. This is certainly not as it ought to be. One way of solving the poverty problem is to teach the people industries, which teaching may be as well considered an apostolic work as the teaching of agriculture.

From making a beginning to being successful is of course a good distance, but the beginning at least has been made as in other places so now among the Syrians of Changanacherry.

Under the heading of "A Technical School at Changanacherry" a correspondent writes:—

It has been decided to attach a Technical School to the St. Berchman's High School, Changanacherry. On the 1st July instant, some classes on book-keeping, commercial correspondence, banking, drawing, etc., were opened. The opening was connected with a little ceremony in the

High School over which his Lordship, Dr. Mathew Makil, Vicar Apostolic of Changanacherry, presided. Rev. Fr. Cyriac Kandancary, Manager of the Institution, introduced the subject to the audience. A Malayalam Pandit delivered a speech on the advantages of the scheme, and then his Lordship spoke a few words in support of it. The purport of his speech was that the new courses of study would be advantageous to the boys in general, and especially to those boys who may find it difficult to pull on with their studies. A new choice was now given them, and they could form new plans as to their future.

After prayers the teacher began the introductory lesson with eighteen boys, all of whom have attended the third form. The other classes and the works will be opened shortly.

His Lordship Dr. Mathew Makil had gone to Trivandrum last month to see His Highness the Maha Raja and the Dewan of Travancore, in order to acquaint them with his intention of opening a Technical School at Changanacherry and to request them personally to give some assistance for the same. They were pleased to promise as much assistance as was in their power.

St. Ephrem's School, Mannanam.

At the Mannanam Convent English Middle School the distribution of prizes to the deserving students took place on the 2nd July, at 3 p.m. His Lordship Dr. Mathew Makil presided on the occasion. Many from the neighbouring places honoured the occasion with their presence. After the distribution of prizes a Malayalam drama (Joseph of Egypt) was well enacted by the pupils of the school, and the performance gave great pleasure and satisfaction to the audience.

Speech by His Lordship.

"It is usual on occasions like this for the chairman to speak a few words, and though at present I have not much to say, and in spite of my command of English being scanty, I think I must say something, since I am not privileged to go against the custom.

"I see from the report just read that the school has taken a vast stride in its forward course. The increase in the strength which has almost doubled itself in a single year is simply marvellous, while the splendid examination results, the raising of the standard of the school, the opening of the Hindu Hostel, and the obtaining of the increased grant, are all matters of congratulation.

"I wish to single out the Hostel for a few special remarks. According to the system of instruction now obtaining in English schools, the greater part of the work of a pupil has to be done at home, and it is very seldom that boys, especially those that come from out-stations, can find, even in their own houses, those comforts and conveniences which are necessary for carrying on their studies successfully. But in a well regulated boarding house they are provided with every convenience, which, with a multitude of other favourable causes, makes study an easy and pleasant business. In fact boys will find it easier to *study* there than to idle away their time.

"Moreover, the Hostel system, with the constant supervision of an experienced manager or superintendent, with the absence of temptations often met with outside, and the strict rules which every boarder has to obey, is highly conducive to the improvement of morals, a subject which, as a Catholic Bishop, I cannot too much urge on you as pupils of a Catholic school to well regard. You may study well; you may pass examinations creditably, and you may carry off prizes to any amount, but if your morals are not good all your education is but imperfect and useless. Try therefore your best to be good boys, honest, diligent, obedient, and pious. I think I need not enlarge upon the subject as I have no doubt the good Fathers here will be constantly trying to impress its importance on you."

His Lordship concluded expressing his best wishes for the progress of the school.

CHANGANACHERRY.—*A Technical School.—The Cochin Argus* informs its readers that a Technical School imparting instruction in (1) carpentry; (2) blacksmith's work; (3) leather work; (4) tailoring; (5) Rattan work; (6) drawing; (7) book-keeping; (8) commercial correspondence; and (9) banking, was opened in Changanacherry lately. Classes for instruction in book-keeping, commercial correspondence and banking were formed on July 1st. Students will be prepared for the Elementary Technical Examination in these subjects. Those who wish to be admitted to these classes are required to send their applications to Mr. K. Chidumbara Aiyar, B.A., L.T., Head Master, St. Berchman's High School, Changanacherry. Applicants must produce from the Head Master of a recognised school certificates of good character, and of their having studied for one year in the third form. The monthly fee of each student who is not a pupil of St. Berchman's High School, will be as follows: For one subject, 6 as.; for two subjects, 10 as.; for three subjects, 12 as. Further particulars can be obtained on application to the Head Master, St. Berchman's High School.

[40.] VICARIATE OF SOUTHERN BURMA.

VICARIATE APOSTOLIC OF SOUTHERN BURMA.

Rangoon (Burma),
26th May, 1902.

I am sorry we have hardly anything to report on in regard to industrial education for natives in the two Missions under my charge. The enclosed note by Father Perroy will give you a fair idea of the situation. As most of our native Christians are cultivators, it is my opinion that the only special training that would benefit them is in agriculture. Any other special training would take men out of the condition in which they are born and for which they are fitted, and would make of them *déclassés*, to the injury of their moral character.

All our schools for native boys and girls are aided by Government and are under the control of the Department of Public Instruction, which has set the programme of studies and carries out yearly the examination of the pupils in each standard. According to present rules all teachers must be certificated, and that is the reason why, a few years ago, we started two normal schools, one for boys and one for girls. They are doing very well, and I hope that in the course of a few years we shall have a number of competent teachers both for our present schools and for those we intend to establish in the future. Our aim for the present is to diffuse primary education pure and simple. We find it is the only good method to form the moral character of our Christians, as it affords us an opportunity to teach them thoroughly whilst they are at school the truths of our holy religion both for faith and practice.

Nevertheless we do not forget that it is our duty to aim at bettering the social condition of our Christians, and we shall try to do for them in the shape of special education what will contribute to make of them useful and happy members of society.

(Signed) +ALEXANDER CARDOT.

NOTE ON INDUSTRIAL EDUCATION IN THE CATHOLIC MISSION IN BURMA BY REV. FR. PERROY.

The character of the Burmese natives and the immigration of very large numbers of Chinese and Indian workmen have so far made the establishment of industrial schools extremely difficult. The Burmese workman cannot compete with the Chinese in carpentry and wood-carving, though perhaps he may in sculpture. The work of the mechanic and the blacksmith is monopolized by the Eurasians and the natives of India; the former are generally preferred to the natives, while the latter work for a wage for which the Burmese would not trouble himself.

Some time ago we established an industrial school for wood and iron-working. It has turned out a few mechanics and a few printers. In this school, which was placed under the Government Education Department, there was given, together with industrial training, an education of a literary character, perhaps too advanced, and some young men who have passed the Seventh Standard, or middle school examination, lay aside the file and chisel in order to make their way into the Government offices. The majority of the pupils of this school have left it with an industrial education insufficient for the purpose of gaining their livelihood, although they have passed all the examinations required. The teaching staff was far from being efficient and our financial resources did not allow us to engage better masters. In face of the meagre results obtained we considered that we ought to close the school, and since then we have encouraged our young people to attend the institutions of the same kind maintained by the railway company and the principal commercial firms.

As regards agriculture, some missionaries have made an attempt but have been scarcely more successful. However, it appears that more might be done in this direction, as most of the natives are cultivators, and cultivable land is not wanting. But here again we require financial resources and a capable teaching staff for success.

As regards Question IV., it may be stated that the Government have caused a measure of manual training, on the kindergarten method, to be introduced into our infant schools. It is as yet impossible to judge what the result will be. Perhaps the system will develop in the children a taste for industrial education. If that be so, as soon as the seasonable time arrives, we will not be the last to open such schools, provided however that the Government be generous enough in its grants for their establishment and support. [Translation.]

VICARIATE OF SOUTHERN BURMA.

Anglo-Vernacular Schools for native boys	5
Vernacular Schools:	
For Boys	10
For Girls	6

Number of Pupils.

In Anglo-Vernacular Schools—Boys	450
In Vernacular Schools:	
Boys	305
Girls	175

(Signed) ✝ ALEXANDER CARDOT,
26th May, 1902. Bishop.

P.S.—[41.] Native education in the Mission of *Northern Burma* is just beginning. We are about to start an agricultural school for boys. The lack of competent teachers for our Vernacular Schools is sadly felt. +A. C.

[43.] ARCHDIOCESE OF COLOMBO (CEYLON).

[Sent by order of His Grace the Archbishop, Most Rev. T. A. Melizan.]

REPORT ON THE EDUCATION OF NATIVES IN THE ARCHDIOCESE OF COLOMBO (CEYLON).

Native Education.

Special attention has been given for the last fifty years to the education of Catholic children. At the present day almost every Catholic child is brought up in a Catholic school.

These schools are of two kinds, Vernacular and English. By Vernacular schools are meant those in which instruction is limited to the knowledge of the native languages (Tamil or Sinhalese), arithmetic and geography. To this is added, in all girls' schools, a class of sewing. The education is free, thanks to the generous help of Government, which gives a grant-in-aid to all denominational schools. The benefits accruing from these schools are incalculable. The children are civilized, brought under discipline, and enabled to receive religious instruction in a less rudimentary manner than was the practice under the former *régime.*

English schools are those the curriculum of which is based on the English language. In large towns this knowledge of English is a necessity for almost every child, and in some of our schools and colleges the same education is imparted as is given at home in grammar schools and public schools. The effect is most valuable for the education of the best classes amongst our people. In small towns, however, the teaching of English has for its effect the unsettling of the population. Boys who are able to converse in English have a repugnance for their paternal trade or occupation and often spend their life in idleness.

Industrial and Manual Training.

The only attempt we have made at establishing an industrial school for native boys is at Maggona, where, on an estate of about 350 acres, thirty miles distant from Colombo, we have two different and separate establishments, viz., an orphanage, and a reformatory school for youthful offenders.

In the orphanage, out of about a hundred boys, eighty receive industrial training besides ordinary school teaching. The trades taught are carpentry, tailoring, printing, bookbinding, type-foundry, and gardening. Three hours a day are given to industrial training and four to school work.

In the reformatory, recognised by the Government as a "Certified Industrial School," 150 boys receive the same industrial training as the orphans, giving four hours a day to manual labour and three to school work.

Industrial training seems to have an excellent effect on the character of the boys, by imparting to them habits of industry, and thus combatting the idleness so common amongst children of that race, and many of them follow in after life the trade for which they have received special training.

We have no less than sixteen Industrial Schools for girls, attended by 750 children, of whom about 100 are residents in boarding schools. As is the case in Maggona School, industrial training is mixed up with the teaching of school subjects. A great difficulty is to find a variety of industries suitable for the girls of this country; lace-making and mat-making seem to be the only ones suitable for village girls. In large towns embroidery, dressmaking, and cookery are generally added to the curriculum. The advantage gained by industrial training and sewing for girls is that they acquire the habit, heretofore unknown in the island, of spending their leisure hours in stitching or lace-making. By the latter trade they are able to earn a small wage.

No attempt has yet been made to combine industrial and manual training "with more advanced literary education for specially talented pupils."

There has never been any opposition on the part of any section of the European population to the industrial or any other kind of education for natives, and the Government has always done its best to favour it.

A statistical table of the schools in the Archdiocese is hereto annexed.

SCHOOLS IN THE ARCHDIOCESE OF COLOMBO, 1901.

Description of Schools.

Boys—English	2,673
Boys—Vernacular	14,509
Girls—English	1,091
Girls—Vernacular	11,511
Total of pupils	29,784

Pupils according to Religions.

Catholics	25,936
Protestants	254
Heathen	3,594
	29,784

Industrial Schools.

	Schools.	Pupils.
Boys	2	230
Girls	16	750
Total	18	980*

[51.] PREFECTURE OF N. BORNEO AND LABUAN.

EDUCATION, PRIMARY AND TECHNICAL, IN THE PREFECTURE APOSTOLIC OF SARAWAK AND BRITISH NORTH BORNEO.

Sarawak,
June 4th, 1902.

Herewith I send you a short account of our educational work which has been prepared by the Father-in-charge. As you will see, there is very little to show for a period of twenty years. But, considering the very limited means that have been at our disposal, I think we have every reason to be thankful to Almighty God that we have been enabled to accomplish so much. We have not the advantage here in Borneo of being under the British Government, which is wealthy and can afford to give much more generously to the support of schools, as is the case in Singapore and Penang. In increasing the number of our schools during the last few years I have looked rather to the good to be done than to the means for its accomplishment, so that people may accuse me of tempting Providence. I don't want to tempt Providence, but I want to tempt the generosity of those who have the means to help us in our educational work.

From the inception of this Mission in 1881 the greatest importance has been attached by our Missionaries to the education of native children. Hence schools have been opened in all our Mission Stations, both in Sarawak and British North Borneo territory, where there was any well-founded probability of success.

There are few countries where education is attended by so many difficulties as in Borneo. The country is sparsely populated. There are few large centres of population, and where these occur they consist of Mahomedan Malays and a shifting population of Chinese traders who come and go. The natives of the interior are split up into numerous tribes, each tribe having its own language. Here villages are generally small and at considerable distances one from the other. They are as yet too low in the scale of civilization to understand the advantages of education, and few native parents can be induced to send their children to school. To the above difficulties must be added the very limited funds at the disposal of the Mission for educational purposes.

Our first school was opened in Kuching, the capital of Sarawak, in 1882. This is a Primary School for Chinese boys, and has at present an average attendance of 80. A considerable number of young Chinese who have passed through this school have now good positions as clerks in Sarawak and the Straits Settlements.

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* These are included in the figures above.

A similar school to the above was opened some years later in Sandakan, the capital of British North Borneo, and more recently in the island of Labuan, and among the Milanoe tribe of Sarawak. Our Missionaries direct and teach in these schools, being assisted by native teachers. The latter are very inefficient, for it is only those who are too young or otherwise unfit for the more lucrative position of a clerk who will accept the poor pay we are enabled to give an assistant. The course followed in the above schools is much the same as that of the English Primary School—the same educational books being in use. One hour each day is devoted to manual labour, which consists chiefly in gardening and household work. In the several schools which are being carried on among the Dyak tribes of Sarawak the children are taught to read and write their own language—for which purpose the Roman characters are used—and some arithmetic. Both in Sarawak and British North Borneo girls' schools have been opened, and are conducted by communities of nuns. In these schools, besides the ordinary schooling, the children are taught plain sewing and embroidery, and practised in household work and cookery.

In connection with one of our schools among the Dyak tribes of Sarawak an attempt was made to teach agriculture, but, after persevering in the attempt for some fifteen years, it has had to be abandoned, at least temporarily. The following is a brief sketch of this attempt:—

In 1886 coffee-planting was started at the Dyak School at Kanowit under the direction of Brother Theodore Wagner, a lay-brother of St. Joseph's Foreign Missionary Society. The young plantations did well for a few years. Then came leaf disease, followed by very low market prices, which discouraged the young Dyaks, and the gardens, containing some 7,000 young trees, were abandoned. In 1891 Water-buffaloes and some young farmers were brought over from the West Coast of British North Borneo to Kanowit, and rice farming on the irrigation system commenced. Some 30 acres of land were cleared of roots and stubble, and portions of it fenced in with iron wood fencing. Our young Dyaks seemed to take well for a time to the plough and harrow, and for several years some very good crops were raised on the farm and success seemed well in sight. But the attractions of the roving, adventurous life and the large profits of the gutta hunters proved too strong for our young farmers, and the farm was deserted for the jungle. A further reason for the failure of our farms was the comparative ease with which good crops of rice are often obtained by the old rude method of Dyak farming. The Dyak country is so thinly populated that large tracts of unoccupied land are at the disposal of every Dyak family. For four or more consecutive years the Dyak can change the site of his rude farm. He cuts down the brushwood, fires it when dry, and sows his seed in the ash-manured though undisturbed soil, and if the season is good, with ordinary industry, fairly good crops of rice are obtained. During fifteen years several hundred pounds were expended in the above attempts; had our operations been undertaken on a larger scale perhaps we should have weathered the difficulties which have brought these attempts at agricultural education, for the present, to a standstill.

With the funds collected on two journeys made by the former Superior of this Mission to England and America, substantial school buildings have been erected in Sarawak, Sandakan, and Kanowit. Up to the present the annual funds at the disposal of the Superior of the Borneo Mission for educational purposes are as follows:—

Annual Grant from the Society of the Holy Childhood, £400.
Annual Grant from the Government of Sarawak, £40, increased in 1900 to £110.
Annual Grant from the Company of British North Borneo, £17.

With these funds, and with the help of friends in Europe, to whom our Missionaries have frequently to appeal, the schools in Borneo maintain a precarious existence from year to year.

The appended table of statistics will show the number of schools and of attendance, as it has stood at intervals of five years, since the establishment of the Mission in 1881 up to the year 1901.

(Signed) Edmund Dunn.
Prefect Apostolic of Labuan and British North Borneo.

Number of Schools and Attendance in the Catholic Missions of Borneo.

	1882	1886	1891	1896	1901
Number of Boys' Schools	1	4	7	5	9
Number of Girls' Schools	–	1	1	3	5
Number of Boys at School	33	104	124	112	201
Number of Girls at School	–	10	24	67	100
Boys on Farms and Plantations	–	10	11	11	–
Boys in Workshops	–	2	9	8	–

[52.] Archdiocese of St. Boniface, N.W.T., Canada.

Article from *The Missionary Record of the Oblates of Mary Immaculate*, London, August, 1902.

The Qu'Appelle Indian Industrial School, Lebret.*

The Qu'Appelle Indian Industrial School, situated at Lebret, eighteen miles north of Indian Head, was established in 1884 for the benefit of the Indian children of the North-West Territories. The Government, when making treaty with the Indians of the district in 1874, promised to educate their children. Although the promise could have been fulfilled by day schools, the Government considered that no better means could be adopted for the civilization of the Indians than to follow the example of the Industrial Schools in the States, from which such good results have been obtained. Consequently three Industrial Schools were established in 1884, viz., at Qu'Appelle, Calgary, and Battleford. Others have been established since, but the Qu'Appelle school has always remained the largest in Canada. Qu'Appelle was a central place for the Indian reservations located around; the Hudson's Bay post, the mission with its little settlement, and the favourable reports of the surveyors, had made Qu'Appelle the most important place of Assiniboia.

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* The name of Lebret was probably given to the township out of respect for Father Lebret, O.M.I., who has been for many years in the North-West.

The present site was selected by the Honorable A. E. Forget, now Lieutenant-Governor of the Territories, then Secretary to the Indian Commissioner. The first building was put up by contract, and was intended to receive only thirty boys as an experiment. The Department had not then the same control over the Indians as they now have, and it was feared that the parents might be opposed to education.

In the fall of 1884 the first pupils were received, although the building was completed only in the beginning of 1885. The first boy admitted was the brother of the two Stevensons hanged in Regina a few months before for the murder of an old man named McCarthy, near Qu'Appelle Station. The father of the boy, seeing the fate of his two sons, took advantage at once of the school for the education of his remaining son.

The first recruiting was very difficult. The Indians did not want their children to adopt the ways and manners of civilized people; they considered themselves superior and claimed they were made of black clay and the white people with white clay. The white people need so many things like forks, plates, chairs, tables, etc., as children need toys to play with. They were above those necessities and did not want their children to come down to that. They were also afraid that their children, being educated, would not mind very much the old Indians, and that they might lose their influence over the educated generation. Several bands of Indians refused to send any children, and it took a year to gather thirty pupils. There were many conditions attached to the placing of the children here; they should never be made soldiers, never be sent to other countries, never to hang on ropes or swing, not to have their hair cut, never to become Christians, etc. The parents often came to see their children, and when they saw them marching two by two to the different exercises it was a proof beyond doubt that their children were trained to be soldiers and to fight their parents in the next rebellion. Later on the playing of the band was another objection for the Indians, their children's lungs not having been made to blow into those long pipes.

The school, however, kept increasing in number of pupils, and in 1887 it was enlarged so as to accommodate seventy-five pupils.

The treatment received by the pupils and visiting parents, their good reports of it, the progress of the children in the English language, did away little by little with the opposition of the Indians, and it became then apparent that the girls should be also educated, as they would, when mothers, have charge of their own children. Some girls had been already received and had their quarters in the attic, pending the completion of a building which the Indian Department decided to put up for them. Major McGibbon, Inspector of the Agencies and schools, in his report of the institution made a very strong point of the necessity of educating girls, and the force of his argument had the desired effect with the Department of Indian Affairs; the girls' building was completed in 1890 with accommodation for seventy-five—making for the school a capacity of 150 pupils, viz., seventy-five boys and seventy-five girls. Eight Reverend Sisters were placed in charge of the girls and also in charge of the cooking, mending, washing, house-work, etc., for the boys. Some of the boys were already big enough to learn trades. A carpenter and a blacksmith were engaged as trade instructors, besides a farmer who had been on the staff from the beginning. The boys of twelve years of age were sent half a day to school and half a day to a shop. Farming is the principal trade which all the boys have to learn. The shops were needed for the school as well as for the teaching of the boys. Besides the school work there is considerable work done for outside people in the shops of the carpenter, blacksmith, painter and shoemaker. The pupils belong to four different tribes and speak four different languages, viz., Cree, Sauteux, Sioux and Assiniboine. English is the only language common to all.

Very little can be taught to children before they have learnt English, and it takes two years before they can understand the teacher. In the meantime they can learn to read and write. Indian children are pliable and susceptible of learning and training. The teaching of Indian children is far more difficult than the teaching of white children. Besides reading, writing, arithmetic and geography they have to learn the English language and to be trained in habits of cleanliness, courtesy and industry. White children receive such training at home, while there is nothing too elementary in the education of Indian children. The boys are taught in class up to the 5th standard, and are trained to make their living by work. The girls have to pass by the same standards and learn all kinds of house work, including cooking, sewing, knitting, washing, dairying and baking. The school age is from six to eighteen. While at school the biggest pupils are allowed to hire out for a short time in order to practise what they have learned at school. The girls after their discharge from the school hire out by the year when not required at home, and there are always more applications than it is possible to fill. An addition was built in 1897 making the capacity of the school 225. The number of pupils at present is 224, viz., 123 girls and 101 boys. The school is the only Government institution in the district, and it has received many visitors, among them two Governors-General, the Marquis of Lansdowne and the Earl of Aberdeen. The grounds are always kept beautifully clean and the gardens are a great attraction for their neatness, size, and the quantity of vegetables and profusion of flowers produced yearly.

Speaking of the exhibit of the Qu'Appelle school at the Winnipeg Exhibition of 1891 the *Free Press* said :—

"The exhibit of the Qu'Appelle Industrial School is very interesting. A shelf twelve feet by four is well filled with many kinds of vegetables of remarkable size, cabbages, potatoes, onions, pumpkins, beets, mangolds, carrots, parsnips, cucumbers, melons, tomatoes, artichokes, corn, peas, sheaves of wheat and oats. On the wall behind the shelf are hanging numerous creditable specimens of the boys' work in blacksmithing and carpentering. The girls' work is also well represented by socks and stockings of all kinds, by scarfs, woollen caps, bread, etc. The writing and composition of the boys, and especially of the girls, is very creditable to the Indian children, who came to school a few years ago from different tribes, with different languages and without knowing a word of English. But what is still more interesting is to see three little Indian girls sitting before the exhibit, busy sewing, knitting with hands, and with the machine carding wool, spinning, making socks or scarfs with the crochet. Their bright faces, their dresses with red Garibaldi corsets and sailor collars make them very handsome and they attract much attention. Three boys are also near by with tidy homespun suits and Scotch caps ; one is a blacksmith, another a carpenter and the third one a good scholar. Six kinds of vegetables were entered for open competition and they secured four prizes, viz., the first prize for cabbages, second prize for potatoes, red cabbage and plum tomatoes. The cabbages are of an immense size, and weigh, with some of the leaves, sixty-one and forty-eight pounds. Such a prize is a credit to anyone, but more so to an Indian institution, especially when it is in competition with all the gardeners of Winnipeg and Manitoba."

Of the school exhibits at the Regina Exhibition in 1895 the Indian Head *Vidette* wrote as follows :—

"No institution achieved a greater success at the Fair than the Qu'Appelle Industrial School. It had splendid exhibits in all departments ; the samples of blacksmith work excited particular admiration, while the school work was the best shown, taking no less than six first and two second prizes in the competition open to all the North-West. Father Hugonard was also very successful with his vegetable exhibit, taking first prize for squash and early cabbages, second prize for vegetable marrows, and third prize for savoys, summer cabbages, egg plant and collection of cultivated fruits. The needlework shown by the girls' department of the school was likewise very good, and a capital model of the school received much attention. But the crowning success was the band, whose playing was always received with well-earned applause. The boys' skill excited much surprise among the strangers. They also had the honour of receiving the special prize for bands given by Lord Aberdeen, being engaged to play at the State dinner and to supply nearly all the music at the grand stand performances. Mr. Stack, the bandmaster, deserves much credit for the correctness, swing and go he has imparted to their playing."

At the above Territorial Exhibition of Regina in 1895 the Qu'Appelle school was awarded, besides the prizes, a diploma for the best general school exhibit in open competition and a diploma for the best musical performance and excellence of the band.

As far back as the Regina Exhibition of 1887 and at every exhibition since, the school secured the first prize for penmanship in competition for the whole Territories, the writing being done before the examining judges.

Visitors to the Qu'Appelle school will be well repaid for the trip by the beautiful scenery, the neat gardens, and the general appearance of the pupils and of the whole institution.

[54.] DIOCESE OF NEW WESTMINSTER, B.C.

INDUSTRIAL EDUCATION IN THE CATHOLIC MISSION OF BRITISH COLUMBIA, CANADA.

I. The steps which have been taken so far are in connection with Industrial schools. These Industrial schools were founded by the Federal Government of Canada.* The Government's programme is that boys should learn farming and gardening, and one or two trades, such as carpentry, saddlery, or some such trade. The girls should learn cooking, sewing, knitting, washing, and general housework. No detailed course of study is mapped out for the training in industrial branches.

The teachers so far employed in the Catholic schools in this province are generally trained in their trades, but I would not call them specialists. In America workmen are able to set their hand to anything. They are all Europeans or of European descent.

I am not aware that native teachers have been tried, except in an isolated case, and with little success.

The teachers in the Catholic schools are Sisters for the girls and laymen for the boys, or a few lay-brothers under the direction of a priest. All the priests in charge of schools for Indians are Oblates of Mary Immaculate. The Sisters are of various sisterhoods.

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* Although there were no regularly established schools here till about twelve years ago, the missionaries, before that time, had great influence in making the Indians industrious. In some reserves, where agricultural lands were good, the missionary would take special care to watch that each Indian tilled a fair amount of ground. Failure to obey such directions would be blamed and punished, while a reward would be offered to the thrifty.

We have in our diocese three industrial schools with an attendance of 150 children and two boarding schools, partly supported by the Government, with an attendance of 130.

II. It is clear that the industrial and agricultural training is having a good effect, but not as much as one would like to see. The Indians are naturally lazy, and as they have not facilities in their *rancheries* or reserves, such as are found in cities or country places of whites, the ordinary consequence for school children is to drop into the routine work of their elders. Necessity only will make them bestir themselves. Building a church, a house, or need of food will urge them on to work, and then those who have a better knowledge than the others will render good service. Some will work with whites on the farms to earn some money, but this was so before the establishment of schools. Those who have frequented schools pass through a trying time after their return home. They imagine that they know more than their parents (in many respects they do) and they pride themselves overmuch, but they do not on that account do more work. Nay, they are oftentimes less active than their parents, precisely because they esteem themselves better than their elders. This presumption keeps control over them for some years. Later on the conditions of life bring them back to their good senses, and they generally become very different. They become thrifty and exemplary as a rule. When I say that Indians are lazy, I mean they are so when compared with the white population. Most of them do not realise that they are lazy.

III. In the Industrial and Boarding schools (which in point of efficiency differ very little) the two kinds of instruction are combined, namely, industrial and agricultural one half the day, and school work the other half. It is the proper course to follow.

There is no provision made by the Government for more advanced literary education. Should any pupil show special promise to excel in higher studies, there are the Sisters' boarding schools for whites, where Indians would not be refused, or a boys' college for whites, where Indian boys would be accepted. In isolated cases this has been done. Half-bred children of both sexes have frequented the schools with white children, and they have attained fair success. But of course the literary education given in ordinary schools for the whites is not of a high standard as yet. It is what is called common school education.

IV. From the foregoing answers it will be gathered that the industrial education of our Indian schools is nothing like the technical training imparted in schools established in Europe. The children are taught to work, but the main effort on the part of teachers is to foster a love for work. Hence, although method is used to train the children, these latter are, by their very nature, refractory, without being conscious of it.

None of the schools here turn out any finished articles for sale on the market. The girls do the cooking and all the housework, and wash for both themselves and the boys. They do all the mending and sewing necessary for both. This class of work keeps them busy outside of school hours. The boys do the outdoor work for both communities—such as ploughing, planting, reaping—saw wood, help in building work, or are otherwise employed for the good of the school. The children work according to their age and strength, but all have to work.

V. The difficulty which arises from the natural indolence of the natives is the principal one that has to be contended with.

As there is no market for any work that the Indians could do, the schools have to limit themselves to the work mentioned in answer to Question IV. above.

I do not think that the Government's intention is to obtain what in civilised countries is called "skilled" labour. I do not see that for the present the Indians would wish to become skilled labourers in any trade. They have no such ambition, and to attempt to force them into it would result in failure, and would disgust the children with school work. Later on perhaps the Indian youths may develop more ambition.

VI. The white population are anxious to secure the help of Indians for their farm work and fishing. The scarcity of whites is the principal reason why the Indians will be sought out. However, there is also a desire on the part of the majority of the whites to show good-will to the Indians. In our province mostly all the Indians are good living people and the whites esteem them for their goodness.

As little or no manufacturing is done in this province, where Indians are to be found, labour troubles do not exist. There is no reason for their existence The Indians, for reasons mentioned before, will not become skilled labourers for some time to come. Even should they become skilled the whites would perhaps favour them. In the fishing industry, where several thousand Indians are employed, the Indians and the whites stand together against the Japanese, who are considered intruders.

(Signed) + AUGUSTINE DONTENVILLE.
July 13th, 1902. Bishop of New Westminster.

[55.] DIOCESE OF ST. ALBERT, CANADA.

(1.) EXTRACT FROM *Illustrated Catholic Missions* (SEPT. 1902).

THE HALF-BREEDS OF THE CANADIAN NORTH-WEST.

The Canadian half-breeds are a very interesting and promising race. Their history is a curious one.

Long years ago the whites who dwelt in the great North-West were so far away from any centre of civilisation that they were practically cut off from the world. For more than half a century they had neither priest, nor school, nor church. Yet a large number of them were French Canadians, who had been brought up as children in the practice of the Catholic faith. But, deprived of all religious aids, they too easily fell victims to the evil examples of moral corruption around them. Many of them contracted marriages after the Indian fashion, *i.e.*, by *buying* Indian girls for wives. The price did not appear very dear, a wife cost three dogs! Not much according to our ideas, but quite a fortune in those times. Unfortunately divorce was also adopted, and with no other legal form than the husband's caprice. Nay, these latter often resold their wives for a pipe or a little tobacco. Still worse, they sometimes staked them at a game of cards or in making a bet. The unfortunate women passed over at once into the possession of the winner. Such were the first parents of the Canadian half-breeds. They formed the nucleus of a race of mixed blood differing in manners and customs but little from the Indian tribes around them. In the winter they hunted the buffalo, in the spring they fished along the great rivers. The great trading companies employed them as trappers, but took no pains to teach them either the elements of reading or writing, or even those of agriculture.

Not till the Catholic Missionaries came did real civilisation begin to be introduced among them. Nowadays all is changed. A visit to a typical mission station—that of St. Albert, not very far from Edmonton, in Alberta, one of the four districts of the North-West Territories of Canada (*viz.*, Assiniboia, Saskatchewan, Alberta, and Athabasca)—will indicate this amelioration. The mission contains 175 families, most of them with numerous children, for the half-breeds are a very prolific race. These form the majority of the population, but there are also numerous Irish, Scotch, and French-Canadians. Three languages are in general use; English, French, and Cree, but chiefly the latter. One of the priests is Father Cunningham. In 1901 the number of first communicants was sixty. The Grey Sisters have a large establishment, of more than 150 persons—nuns, novices, school children, Indian children, orphans, besides old folks in a home, and hospital patients; they have also a farm. The Grey Sisters began their labours thirty-three years ago. It was an edifying spectacle to see them busy in agricultural works, driving bullock-wagons, and toiling like farm servants. Indeed the Catholic missionaries have all along devoted themselves to teaching the half-caste population agriculture. Formerly these lived exclusively on the chase, but their land is very rich and the priests have taught them to profit by its riches. Thirty years ago the missionaries had only some thirty or forty acres to cultivate, but they had already sixty head of cattle and as many horses. Oxen and horses were used for ploughing and for draught. Milk was used for food and for making butter. The lay-brothers were of immense service, but it was not unusual to see a priest, sometimes even a bishop, axe in hand cutting timber for a new building, or driving the plough, reaping the corn, and mowing the grass. These hard labours have been rewarded. A religious, honest, and industrious population is rapidly being formed. The mission itself is the centre of extensive farming operations. All round the residence of the bishop is a great farm, with numerous flocks and herds and where, as our pictures show, the most modern farming appliances are in use. The nuns also possess a fine farm, which three years ago produced about seventy-two tons weight of grain, including wheat and oats, whilst at the same time the mission lands produced 144 tons of the same.

There is a seminary in the mission, whose chief object is the formation of a native clergy. Father Cunningham and Mr. Beaudry* both began their studies in it, the former having completed his Arts course at Ottawa University. At present the seminary contains pupils of all nationalities. two or three French-Canadians, a half-breed Iroquois-Cree, an Irishman, and an Irish-Canadian, an Englishman, etc.

(2.) REPORT BY THE RIGHT REV. THE BISHOP OF ST ALBERT.

The first attempt to impart industrial training to the Indians in the North-West Territories of Canada, and even in Manitoba, was made in 1883–4. It was due to the exertions of the late Bishop Grandin, my venerable predecessor in the See of St. Albert, who succeeded in arousing the interest of the Government and in securing generous help from the Indian Department, towards the establishment and maintenance of industrial schools for the Indians. The Protestants were given one school at Battleford, and two other industrial schools were established under the control of Catholic authorities; one at Qu'Appelle (Assiniboia), and the other at Dunbow (Alberta) not far from Calgary, in this diocese of St. Albert. Since that time others have been established under the control of various Protestant denominations and of Catholics.

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*Both Half-breeds.

As a way of recruiting for these industrial schools other institutions have been established on the reserves proper. They are called "boarding schools," and in these none, or very little, industrial training is given. The children are taken in these boarding schools from their sixth to their twelfth or fourteenth year, and then an effort is made to transfer them to the industrial schools for about four or six years, until they are eighteen years old.

I. In the industrial schools farming, breeding of cattle and horses, carpentering, blacksmithing, tinsmithing, shoemaking, saddlemaking, harnessmaking, have been successfully taught. The teachers have been practical men versed in the trade, but they have generally not had special preparation in the art of teaching. In most cases they have not been Europeans but Canadian or American born. In the case of girls, sewing, cooking, housekeeping, and other womanly duties have been taught, and in our case the training has been entrusted to religious communities of nuns. Some children educated and trained in our schools have become proficient teachers of their trades.

II. Industrial training has certainly had a very beneficial effect in every respect.

III. An educational system of combined literary and industrial training is very practicable. Our plan is to devote one half of the day to ordinary school subjects and one half to industrial training or manual labour. Those who study in the forenoon work during the afternoon, and *vice versa*. Specially gifted pupils are sent on to a higher school.

IV. In the earlier stages of education, *i.e.*, before the age of ten or twelve, there is very little manual labour or technical training required except that involved in keeping the halls, class-rooms, and premises clean and in good order. The curriculum of studies is as follows: Catechism and learning of religion, reading, writing, arithmetic, history, geography, and generally all matters taught in the common schools of the Territories.

V. There has not been any difficulty experienced, outside of the recruiting of pupils, always difficult on account of the natural affection of parents for their children, and of their total ignorance of the benefits of education.

VI. The possible opposition of white labour has been averted by asking the same price for Indian labour as for labour of the same quality done by white men.

(Signed) + EMILE J. LEGAL, O.M.I.,
Bishop of St. Albert.

St. Albert, N.W.T.,
October 24, 1902.

[60.] VICARIATE OF BRITISH HONDURAS.

Belize, British Honduras,
July 11th, 1902.

In answer to your circular received by last mail, July 6th, I send the enclosed answers, given me by the Father in charge of the Catholic schools, with which I substantially agree. Some years ago we had competitive exhibitions of work done by the school children in writing, drawing in ink, pencil, and colours, map-drawing, book-keeping, making mechanical models, etc., together with sewing, darning, embroidery, etc., by girls, and the work shown was very creditable. This would show that the children are quicker to learn manual than mental work. As our two largest schools are in charge of the Sisters of Mercy, who could not help in industrial or agricultural education, we Catholics have been slow to push industrial education.

(Signed) + FREDERICK C. HOPKINS, S.J.,
Bishop of Athribis.

ANSWERS TO QUESTIONS.

Belize, British Honduras.

I. No steps have been taken to provide industrial or agricultural education for the natives.

II. Answer contained in preceding.

III. We maintain that industrial and agricultural education can be successfully combined with instruction of a more literary and general character, and that this should be done.

We think that, for ordinary native children, one half the school time may well be devoted to industrial and agricultural education.

Specially talented pupils should be afforded special opportunities for advancement.

IV. No manual training is imparted to boys. Girls are taught to sew, crochet, and embroider, during one and half hours a week.

V. Financial depression and public apathy stand in the way of any serious attempt at suitable provision for manual, industrial, or agricultural training. The literary training is too high for the children. Eliminate 50 per cent. of it and substitute industrial training.

VI. The white population is a small fraction of the inhabitants. There is no considerable amount of friction between whites and the passive races. There has been no opposition from the whites to the advancement of the others. Very little skilled labour is employed in the colony.

APPENDIX 4.

EDUCATION IN BRITISH NEW GUINEA.

I. INTRODUCTION.

British New Guinea has a littoral of 1,700 miles on the mainland apart from the many islands connected with it, and this paper deals merely with some 150 miles of the north-east coast, the portion already worked by the Church of England Mission out of the 300 miles of coast-line allotted to it by the Government.

The natives resident in this area are in the most primitive stage of development. Living in grass and palm-leaf huts, which their pet pigs share with them, with nothing but a loin cloth and an armlet for dress, a stone axe and adze to clear the forest and hollow out their canoes (except where a trade tomahawk has been lately introduced), a digging stick to turn over the soil, they are as yet hardly touched by the advent of the white man, although the strong hand of the Government has made the periodical raid and counter-raid, a diversion from the monotony of perpetual agriculture, a thing of the past.

The presence of the British Administrator and his officers has done something more. It has, in the first place, created a list of punishable offences, which were before regarded as allowable acts. Strictly speaking there was only one " crime " prior to the British occupation, only one act really " evil " in the native eyes and severely punished by them, namely, removing your neighbour's landmark, altering the boundary, either on the plain or in the terraced gardens on the hills, between the land which your neighbour had laboriously cleared and dug and planted and the plot to which your own efforts had been directed. This crime was punishable with death. To kill your foe, that is, a member of another tribe, to raid his garden, to attack his village were meritorious acts. But the Government has made not only killing and what often provoked killing—sorcery and witchcraft, but also stealing, adultery, non-compliance with Government orders, resisting the village policeman, breach of agreement and many other things, punishable acts. In this way character is at once disciplined and education has begun.

In the second place the Government has passed a school ordinance. Having added considerably to the list of crimes and offences, it was in duty bound to justify its acts to the native intelligence—to explain, or get explained, why stealing, adultery, murder are wrong, and so work by influence as well as by force. The only schools in British New Guinea are Mission schools, and the Government requirement is three school attendances a week for all children of school age living within three miles of any school. As the school is open five days in each week, a daily attendance is for the most part secured, where the Act is enforced. This, according to the terms in which it is drawn, depends upon the formal request of the European missionary of the district. Of the thirteen native village schools in our area the ordinance is practically in force in ten. About a thousand children are dealt with in the Church of England Mission Schools. Of these fifty are in the Training School at the Head Station, and in the case of about fifty more who are past school age, the formation of character is carried on by the help of industrial training in the plantation, workshop and printing office. The numbers are not large, for the Mission has been only ten years in existence. There is no Government grant to the schools nor Government inspection.

These three spheres of work may be treated one by one, and the methods adopted in each lightly touched upon.

II. THE VILLAGE SCHOOL.

There is much quiet opposition to be encountered from the parents. "School—('tattooing' is the nearest word available, representing 'writing,' the part for the whole)—does not give you your food," is a constant objection urged. Such keen agriculturalists are the Papuans that they found it really hard to respect us missionaries because, though they acknowledge we work hard, we get our food in boxes and do not grow it ourselves. A promising scholar is often lost to study by having to go and grow food for his old mother before she dies—not that she is in want and has not other sons to supply all her need, but because it is *every* son's duty to grow food for his mother. Children, too, are useful from their very earliest years in the vegetable gardens, both boys and girls finding many light jobs, and the latter, in addition, being called upon to take care of babies when there is no grandmother with whom they can be left in the village. A Papuan lad handles and flourishes his "ipa," or digging stick, very much as an English boy does his cricket bat. Still, to school the children come. Drill first in the open air in the shade, extension motions, marching, the use of the wand, and exercises adapted to the training of every muscle in hand, arm, foot, leg, and body. One of the Mission staff was formerly a gymnastic instructor in Melbourne, and has left his influence on every station in the Mission. Then follows the religious teaching in school, the appeal to higher than earthly sanctions for conduct, though the object in view is to produce the truest and purest life here and at once—the doctrinal teaching definite though simple, suited to the comprehension of the scholars and to the formation of a clear and unwavering faith—an indispensable element in character growth.

The village school course is very simple, for most of the schools only meet once a day—learning the letters and all the stages up to fluent reading; forming letters and figures (the latter with their English names, owing to the native difficulty of going beyond twenty, the limit of fingers and toes); the early stages of the multiplication table, elementary geography, and arithmetic up to addition and subtraction. Very few get further than this in the village schools, for at this stage they are eligible for the Training School at the Head Station, and the local dominie generally manages to persuade them to go on with their studies there.

School is made as attractive as possible. Singing both of hymns and of action songs is a prominent feature. The latter are not always suitably chosen. In one school, for instance, I was entertained by some ninety little scholars hammering away with hand action at their bare little soles, as they sang, "Cobbler, cobbler, mend my shoe"! Other songs were more suited to native life; for instance, a pretty song with imitative action, describing the lizard and the wallaby, the fish, the dog and the cuscus, denizens of Papua. "Home, sweet Home" in native is sung with great zest, for so attached are the children to their "dobu" or village that I have known boys living at the Mission station crying from home sickness, though they could almost touch the roof of their father's house from the Mission premises.

As to the results of these village schools, if character is the object aimed at, this instance, that came under notice in December last, is remarkable. A girl of thirteen attending a village school was in spite of resistance and expostulation grossly injured by a white man. At the trial, when asked by the magistrate why she resisted, she replied: "It is wrong in the eyes of God." "You mean," he said, "that the missionaries would be angry with you." She repeated her answer and declined his comment.

In one school the scholars have been taught to bring a school fee in the shape of a piece of yam or taro every Friday.

III. THE TRAINING SCHOOL AT THE HEAD STATION.

This need not detain us long. The subjects are more advanced than in the Elementary School, and some of its scholars have already reached decimals and fractions in arithmetic. Physical drill, religious teaching and influence, reading, writing, dictation, object lessons, instruction in English are the main features. After the object lessons the scholars write essays on the subject that has been set before them. A lecture on cattle produced this: "The males are called King Billy" (the name of the Mission bull), "the females cows." One on the hen led to this: "The mother sits on her children's heads, and is to them in place of a blanket." These essays are a great help to the teachers in enabling them to appreciate the extreme simplicity and "far-a-wayness" of the native mind. When views of famous London buildings were exhibited by means of lantern slides, and it was explained that the buildings were all of stone, the instantaneous remark was, "Have you no wood in your country?"

The character test is well satisfied by the number of youths who have gone forth from this Training School to act as pupil teachers in distant Mission stations. They have left home and friends under strong self-sacrificing motives, and have proved influences for good in new districts just opening up to missionary and educational work. Two schools have been established and maintained entirely by youths thus prepared and sent out. The girls at the Head Station are trained to be the wives of future Mission teachers, and become very proficient in every branch of house and laundry work, and in plaiting mats from the dried pandanus leaf.

IV. INDUSTRIAL WORK.

Many young men past school age, and lately married, pressed upon us their dislike to the ordinary village life with its houses crowded with several families and its generally low ideals. They were willing to grow their own food, but wanted a Christian village where they could go on living as they had for some years previously, when attending the village school and living on the Mission station. One thousand acres of land for a cocoa palm plantation were secured, and the plan in view is a Christian co-operative settlement, exporting the copra, or dried kernel of the cocoanut, to the Sydney market. In addition to growing their own food, taro, yams, sweet potatoes, bananas and pumpkins, the men clear the land and plant out the palm trees, which for the first year or so are placed in a nursery. The work of clearing the land has been most arduous. The first hundred acres were grass lands, and the tall rank prairie grass had to be dug out by the roots, and the ground turned over down to six inches below the surface with heavy iron mattocks. The space between the palm trees is then planted with sweet potatoes or couch grass. The workers receive only a few pence a week and are at liberty to leave the settlement whenever they like. They can earn as much as £1 a month and their food working for the white man, but not one has left in the eighteen months. The work has been hard and the raw native was not equal to it. To get the clearing of the grass lands completed quickly, I imported twenty natives untrained by the Mission to work for two months at the Government rate of wages—10s. a month and food. At the end of a fortnight they all begged to have their agreement cancelled, and they were returned to their homes. The higher character shown by the Mission lads is due to their personal attachment to the layman in charge of the Settlement, to the feelings called forth by the religious teaching and services, to the Mission's recognition and utilisation of the natural love of home and family life, to the fact, too, that the Settlement is a centre of social life, where such things as football, native games, hunting, fishing and even dancing, within reasonable limits, are enjoyed and encouraged. In eighteen months the numbers have grown from half a dozen to a hundred, and no one that has gone there, even temporarily, has left. The work hours average about seven a day and four on Saturday.

Other industrial work is taught to a limited extent, two lads having attained considerable proficiency in the printing office as compositors. The natives employed in carpentering and boat-building have changed too frequently for any of them to have learnt either trade. This, indeed, will always be a great difficulty. In plantation work the labourers "grow their own food" and so the Papuan tradition is not broken. In the case of a trade requiring steady application for a period of years, the desire for change and the attraction of the "Wapu," or native garden, produce unsettlement. The difficulty may be met in a measure thus. The Government have a plan by which they hand over neglected children to the Missionary societies until these boys and girls reach the age of sixteen years. Some thirty-five "mandated" children are under the charge of our Mission, and I think it will be possible in the near future to apprentice the boys to carpenter, printer, or boat builder, and turn them out expert tradesmen as the result.

In these three stages of training, the Papuan on the north-east coast of British New Guinea has opportunities placed within his reach of physical, mental and moral improvement, and of an active self-respecting life, free from the degrading customs which are to be met with in the native villages. In simple, unselfish goodness the trained New Guinea native is an example to races that have enjoyed intellectual and moral privileges centuries before he emerged from barbarism. So marked is the change in face, in form, in character which results from educational and moral training that few would be found to disagree with the opinion publicly expressed eighteen months ago in Sydney and Brisbane by the Lieutenant-Governor of British New Guinea: "I never need to be told that a boy attends a Mission school, I can see it in his face."

M. J. NEW GUINEA.

April, 1902.

APPENDIX 5.

WORK OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS IN REGARD TO INDUSTRIAL AND AGRICULTURAL EDUCATION IN INDIA.

An inquiry was addressed by the Board of Education to the American Board of Commissioners for Foreign Missions with regard to industrial and agricultural education carried on by the Board in colonies of the British Empire.

The Rev. James L. Barton, Foreign Secretary of the American Board, wrote in reply (May 6th, 1902), referring to the work among the Marathi-speaking people in the Bombay Presidency, and to that in the Madura district of the Madras Presidency, and in the Jaffna Peninsula of Ceylon :—

> "Our work in these countries in this line is largely new and is in its experimental stages. Until very recently our Mission Board did not recognize industrial work as in any way a part of our mission work. Owing, however, to the demands which have been made upon our missions in this line because of the industrial conditions in the country, little by little industries have been introduced into our schools, until we have pretty well established industrial plants at various points. Last year we sent out to be associated with our mission that is working in the Bombay Presidency, a thoroughly trained agriculturist, a graduate of an agricultural college of this State, and also a trained mechanic, a graduate of one of our best technical institutions of this country. These men working in conjunction with our mission are attempting to devise the best method of carrying on industrial work and teaching agriculture to the boys who are connected with our Marathi Mission.
>
> "Because our work is in its initial stages, it is impossible for me to answer with any accuracy the questions you ask. We are now attempting to guard against this work's deteriorating into narrow technical instruction, while, on the other hand, we are compelled, because of lack of funds, to make it as much self-supporting as possible. I doubt if the technical work we shall introduce will arouse opposition among the white population, for it is our purpose as far as possible to revive the village industries, that is, to teach trades which can be practised in the villages, thus rendering the operator a self-supporting and thrifty member of his village society."

Mr. Barton also sent various reports of the work of the American Board, from which the following extracts are taken :—

(1.) EXTRACTS FROM THE REPORT OF THE DEPUTATION SENT BY THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS TO INDIA AND CEYLON IN 1901.

MARATHI MISSION.

. . . .

INDUSTRIAL TRAINING.

"As has been already stated, the large proportion of the Christians in India are from the poorer classes, few of whom have trades or professions by which they can earn a living. Many lose all the means of earning a living which they once had when they break caste by publicly professing Christianity. For the educated Christians many positions are open in the line of pastoral work, preaching, and teaching, but as the work advances, these positions will not be sufficient for the constantly increasing number of Christian young men who have taken a course of study more or less extended. There are also men with not a little education who lack the essential qualifications for employment in Christian work. Altogether too few of the Christian communities in India have men who are taking leading positions as artisans, contractors, merchants, farmers, etc. It has seemed to be the prevailing impression heretofore that the Christian must either enter one of the callings in connection with missionary operations, or become a common house servant or day labourer.

"In addition to the facts above stated, is the tendency among all classes to consider any kind of manual labor as beneath the man who has received an education equal to matriculation for college. Those who pass beyond this point feel themselves farther and farther removed from every calling in life except the so-called learned professions or a position under the Government of India. Lord Curzon, the Viceroy, recently called attention to the fact that Indian universities are turning out each year an ever-increasing number of Hindus with university degrees, who are clamouring for positions in the civil service of India, failing which, they remain educated idlers. He raised the question whether the present educational system adequately meets the needs of the case.

"As a part of this same question, the Deputation found in our own mission that there is an increasing desire upon the part of Christian parents to have their children educated, and also that a large number of Hindus are eager to have their children attend school, preferring not infrequently that they go to the mission schools. The parents are generally unable to pay the inevitable expenses of their children's education, and when the course of study is completed, they seem to feel that it is the duty of the missionary to provide a position at a living salary for the pupil thus educated. In a word, the people generally desire free education for their children and permanent employment thereafter. Many petitions were presented to the Deputation for the employment of the petitioner in the mission, the only reason for the request being that he had been educated at the expense of the mission, and needed employment in order to live and support his family. Not a few of these people were in dire distress, but seemed to be powerless to do anything to earn a living. This condition has not been helped by the early traditions of our own mission, when it was considered a large point gained if parents were willing to permit their children to attend mission schools even at no cost to themselves, and the present attitude of some missions carrying on work in India does not, in this respect, materially differ from that formerly held by our own missionaries.

"Our missionaries, for some years, have been carefully observing these conditions, and have gradually reached the conclusion that the mission educational system should train men for greater independence. At Manamadura, in Southern India, and in a smaller way in other places in the Madura Mission, and also in Sirur and Ahmednagar in the Marathi Mission, they have begun industrial schools which give practical training in industries suitable to India. The Indian Government, recognising the importance of such training, makes liberal grants towards the support of such schools."

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"This industrial idea, as an element in the training which the missions owe to those who are to represent, not only the professional but the practical side of Christianity to Indian society and life, is greatly helped by the operations of the Industrial Missions Aid Society, having its headquarters in London. Its promoter, Mr. W. H. Fry, is an earnest Christian man, who has made repeated and thorough study of the industrial conditions in India. His society is already employing at a living wage a large number of the orphans who have been taught carpet-weaving in the industrial school of our Board at Ahmednagar, under the care of Mr. Smith, and who are now the employees of the above society's rug factory at Ahmednagar. All of the weavers in this factory were trained in our own school. This society proposes to foster industries in India, and to give employment to the children and young men whom the missions train. They have taken to India, with headquarters in the Bombay Presidency, a skilled operator, whose business it is to study Indian products and the world's markets, that he may wisely advise regarding the product of all industrial schools and plants, and then market the same to the best advantage. His services are at the disposal of our missionaries without cost to them or to the mission.

"The plan for the industrial training in India does not carry with it the thought of operating large factories, or anything of the kind, but only :—

"1. To give all students in mission schools, including the orphans, the larger education that accompanies the development of mechanical ideas as applied to practical operations. Such a training is more needed in India than in many other countries.

"2. To teach all students that it is not beneath the dignity of any one to do honest labor with his hands.

"3. To open before all needy students an opportunity to earn a part, at least, of the expenses of their education by manual labor, and so to discourage pauperism and a tendency to expect that an education is to be given without cost.

"4. To fit some students to enter factories and to take self-supporting positions as soon as the missionaries feel that they have been sufficiently educated.

"5. To train those who in a few years will constitute the rank and file of the Protestant Christians in India, to become independent wage-earners, whose value to society will be widely recognised, and who will be able to support financially the Gospel institutions of their country."

CONCLUSIONS AND RECOMMENDATIONS.

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INDUSTRIAL WORK.

"Nearly a century of educational work in India, national and municipal as well as missionary, has not accomplished all that was expected in the way of raising up independent, sturdy, aggressive men. On the contrary, even at the present time, those who secure an education, with but few noble exceptions, are dependent for employment either upon the Indian Government or upon the missions. Failing in this, they seem to be powerless to make places for themselves in any other direction. As the numbers which can be wisely employed, as above mentioned, are limited, the educational institutions of the country are raising up an ever-increasing number of graduates who remain educated dependents.

"We question whether the present system of education is best adapted to raise up men for even Government or mission employment, to say nothing of the many trades and professions which need educated leaders, but into which scholars or students are not inclined to enter. The educational system of India not only fails to develop ingenuity and self-reliance in the students, but leads them to look with disdain upon all forms of manual labor. The tendency of the students in India to regard it beneath them to labor with their hands has not been counteracted by the training given in the schools. In addition to the above, is the necessity laid upon the missions in India, and more especially the Marathi Mission, to provide a Christian education for a large number of dependent famine children, to whom the mission stands practically in the relation of a parent. For the sake of the broadest development of these children, not to mention the necessity of their support, some form of manual training and productive labor seems imperative.

"We recommend that our missions in India so modify their courses of instruction that all male pupils aided through the mission shall have some practical instruction in productive manual labor, adapted to the conditions and needs of the country. We see no reason why this should not apply also, with necessary modifications, to female pupils. It is as essential that the future Christian community in India have well-equipped farmers, mechanics, artisans, and merchants, as that they shall have learned Government officials, preachers and teachers. If that community is ever to become independent of foreign charity, it must comprise independent producers and wage-earners. We urge the Indian missions to enter upon such a course systematically, so that it shall be operative alike in all parts of the field.

"In connection with such training, we believe that it may be practicable in many cases to organize enterprises that shall soon become self-supporting, and even a source of income, having at the same time a distinct educational value. Any student who refuses to do manual labor in return for school privileges should not remain in school at the expense of the mission.

"We regard the presence in the Marathi Mission of Mr. D. Carroll Churchill, a trained engineer, and Mr. J. B. Knight, a professional agriculturist, as of great value in carrying out such a course in that mission."

(2.) EXTRACT FROM THE SIXTY-SEVENTH ANNUAL REPORT OF THE AMERICAN MADURA MISSION FOR THE YEAR 1901.

THE MANAMADURA INDUSTRIAL SCHOOL.

"The pressing need to-day, as it has been from the beginning, is a fund to be used as a working capital, without which the best results cannot be secured or even expected. Just at this moment two large orders are in sight—orders that would be most helpful in many ways and yet it is with considerable misgiving that I look forward to the execution of them without funds to work with.

"Another very desirable addition to the school would be an agricultural department in which such of our boys as will hereafter go back to their lands may be taught some of the principles of scientific farming. This requires land, and while some steps have been taken toward the securing of a suitable site, it is as yet too early to say more than to express the strong opinion that if successful in starting this department, which has been in mind from the beginning, a very useful work can be done and a long step will have been taken toward self-support, since on a piece of land of sufficient size much of the food for the school could be raised with not very much expense after the initial outlay had been made.

"Along with the changes noted above have come some lessons which it may be hoped will be applied to the working of the school in the future. Chief among these is that of the desirability of putting each boy and girl upon his or her own resources as much as possible. Hitherto they have been dealt with in classes with the result that the lazier members of the class have been carried along on the efforts of their more active companions, and they have been well content to have it so. A tentative measure is now under consideration to introduce the good and wholesome principle that may in this connection be expressed thus: 'The diligence of the diligent shall rest upon him and the slothfulness of the slothful shall find no perch abroad.'"

(3.) EXTRACTS FROM THE REPORT OF THE AMERICAN MARATHI MISSION, 1901.

THE AHMEDNAGAR HIGH SCHOOL.

"Until the first of September, Rev. Henry Fairbank was in charge of this work. Mr. Smith reports:—

"'On my return to duty at the end of August, I found the school larger than ever before, the increase being mainly in the Industrial Department. As far as I have been able to learn, this is the only High School in India which combines with literary work a training in industrial arts.

"The High School aims at giving such an education as is necessary for entering college. A second aim is to prepare candidates for the Indian Subordinate Civil Service.

"TECHNICAL TRAINING.—Manual training in wood-work was introduced in 1892 as an optional subject in the course of study so as to give a broader and more practical education than could be got from books.

"A few years later, repoussé or ornamental metal-work was added, especially for such as had shown a taste for drawing, and Persian and Indian rug-making as an industry for pupils who could not afford to take a full High School course with training in drawing, etc.

"Pupils in the latter department as a rule receive their literary training in the Primary or Vernacular Department, though a fair proportion learn both English and drawing.

" The aim of the school is therefore to fit our pupils for life, and we adapt our instruction to the circumstances and talents of our pupils.

" Believing, as I do, that everyone was created to do something well, my constant study is the natural tastes or talents of my pupils ; and having discovered those, I do what I can to make the most of them.

" We are also learning the inherent dignity of labor. It is a hard lesson to learn in India where no one works who can help it, but when a boy has done something thoroughly well he is never either ashamed of his work or of labor in general.

" Another very important sphere which the school is filling quite unexpectedly is the training of the children left on our hands by the last famine.

" AIM OF THE SCHOOL.—But the most important as well as permanent work we are doing in the school is the development of Christian character by means of the variety of aim and method by which we are imparting our education. There is seen every day an *alertness* that was wanting under the old system. *Narrowness* gives way to large and liberal views of life. Boys now realize that they have a " calling" for which they must prepare themselves, and that it is only in such calling that they may expect either success or God's blessing. The servility which has been thought inherent in many Indians is being displaced by *independence* of thought and *frankness of speech*. In a word, we are developing the sense of *individual responsibility* which the Indian caste system had almost obliterated.

" The study of the Bible, conducted as it is in every class, daily finds suitable illustration in the so-called ' secular ' side of the school and brings forth much precious fruit'."

THE SIR DINSHAW MANOCKJEE PETIT INDUSTRIAL SCHOOL. —" Mr. Winsor writes :—' Our Sirur Industrial School is steadily growing in its measures, usefulness and influence to promote the well-being of our entire Christian community and the region at large. Its tools and hand power machinery, selected from the best makers in America and England, give it a reputation and character calculated to make an impression and to turn out artisans, so desirable and necessary for any people emerging from rusticity and backwardness. If industry and commerce are the sinews of a nation it is no less true of communities ; for communities make the state'."

INDUSTRIAL WORK FOR FAMINE CHILDREN.

" The legacy received by the American Marathi Mission from the last two famines has been 3,229* orphans who have been cared for by the missionaries, housed, clothed and taught.

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* Number, December 5th, 1901.

This has added greatly to the work of all, and has meant a large expenditure of time, strength, love, and money. Yet it has been done gladly, uncomplainingly. During the year in most of the stations, relapsing fever among the orphans caused many an anxious day and night. Those who survived owe their lives a second time to the faithful care then received.

"In some of the stations, special classes have been formed to teach these children Christian truths, and many of them have shown that their hearts have been changed and that they have put their trust in Christ.

"Except those who are yet too small, most of these children are in school, and, as a rule, have done very well this year. In many cases, those who a year ago did not know their letters, now are in the 1st, 2nd, and even 3rd Standards. Besides this, the girls have been taught to sew and help in the grinding, cooking and washing. Some now help to teach sewing to the smaller ones. The boys have worked in the gardens out of school hours, and in several stations they too have learned to sew.

"SHOLAPUR WORK.—Miss Fowler has had the girls in the Esmary Orphanage learn to weave their own lugadies. Mr. Gates reports of the boys under his charge: 'They attend classes in carpentry, Persian rug-weaving, gardening, sewing, masonry, cloth-weaving and laundering. They have made doors and windows, put a roof on a house, and done several good jobs in common masonry. They raise many of their own vegetables. The boys weave the cloth for their suits, and make the thread-buttons that are used; we buy the thread only because it is better and stronger than we can make.'

"RUG-WEAVERS.—In Nagar, Dr. Hume has some of the boys learn carpentry, smithing, brass-work, making of tennis nets and other nets, and farming. Forty of the girls in the "Alice House," besides twenty-two of the girls Niss Nugent has charge of, and thirty-four under Miss Bissell's charge, are all learning rug-weaving. Mrs. Smith has had fifteen boys learn from a native tailor, so that now, without his help, they make all the clothing required for the other boys. The larger boys are learning other trades. Mr. H. Fairbank has some boys learning to use the hand looms for weaving cloth. The bigger boys are on the farm. They have picked the cotton and raised a crop of jiwari. Mr. Fairbank says:—'In connection with farming, I would say the improved methods show improved results. The jiwari on the mission farm is the best for miles round. The rows were planted twice as far apart as the ordinary farmer plants, and, after planting, were cultivated by a native harrow as long as it was possible for the oxen to work in the field without injury to the growing stalks.'

"INDIGENOUS.—Dr. Abbott writes:—'The hundred famine children at Roha, sixty boys and forty girls, are bright and active. Aside from the regular book studies, the boys work for two hours a day at the carpenter's bench, at the loom, the tinsmith's brazier, and the sewing machine. The ideal aimed at is to teach such industries as will make it possible for the boys to earn their own livelihood in the towns and villages of the district where they live, so that they may not drift to the cities. All saleable articles made in the workshop are taken by the boys into the towns around, and sold. They receive a commission on their sale, thus encouraging them to study the market and lead to the production of things the people want, and will buy.' "

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" INDUSTRIAL LEADERS.—Realising that this large number of famine children needed to be trained, so that in future they would be self-supporting useful men and women, the Mission secured the services of two young men fitted to take the lead in this work. Mr. D. C. Churchill, B.Sc., M.E., a graduate of the Massachusetts Institute of Technology in Boston, is capable of developing work along the mechanical line, and Mr. J. B. Knight, M.Sc., a graduate of the Massachusetts Agricultural College, has a large field in the agricultural department. These gentlemen arrived in Bombay August 24th, and at once began to make a study of the situation. Mr. Churchill has been given charge of the workshop in the Sir D. M. Petit Industrial Arts School in Ahmednagar, and Mr. Knight has taken over a small farm near Ahmednagar, where he has already started work with a class of boys."

APPENDIX 6.

MEMORANDUM ON TECHNICAL EDUCATION IN SOUTHERN INDIA.

An industrial school has been in existence at Nazareth, in the Tinnevelly District, for the last twenty-five years, and as it was the first of its kind established in Southern India, some account may be given of it as typical of other similar institutions privately conducted.

An Orphanage formed in the Famine of 1876–7 was the nucleus of the school. Carpentry and tailoring were the only trades taught to begin with, but weaving and lace-making were soon added, and drawing, Indian embroidery, blacksmith's work, and type-writing make up the complement of eight industries in which instruction is now given.

When the Missionaries commenced female education in Tinnevelly a century ago, the natives remarked, "They will teach the cows next." That phase of the question is passing away, and for fifteen years native girls have been successful in the Matriculation Examination of the Madras University, while last year a Tamil girl from Tinnevelly for the first time took the B.A. degree, and in some schools the boys are taught by trained and qualified mistresses in place of masters.

But progress in industrial education is necessarily very slow in India, where every novelty is regarded with suspicion, and as contrary to *Mamool* (custom).

In Europe there are trades unions or guilds which bind artizans together for defence and attack, and thus they make rules and regulations for themselves, and often enough for their employers too. In India, caste operates in a similar manner, and each trade is jealously guarded as the family heirloom of each particular caste.

In commencing industrial schools in the Mofussil, especially at places distant from large cities and towns, the feeling that their "craft is in danger" leads to industrial schools being boycotted by men of the artizan (Asari) caste, so that although they will accept work in them on good pay, they sedulously avoid teaching any trade secrets to pupils [illegible] of their caste. There remain, therefore, two courses open. Either teaching must be more or less restricted to boys of the artizan castes, viz., carpenters, blacksmiths, goldsmiths, stonemasons, and braziers, and this is the policy largely adopted in one section of Indian institutions, or an attempt must be made to permeate the masses, and to propagate the benefits of technical instruction to all classes, regardless of caste, which is the plan adopted in all institutions supported by missionary bodies assisted by Government grants. In the one class of institutions the programme is limited, and chiefly confined to castes which have a special aptitude for learning handicrafts, whilst in the other (missionary) class the results will not be so uniformly encouraging, as the material to work upon is inferior, but there will be a more general and widened " levelling up " all round. The sons of artizans naturally, according to the caste system, must become artizans, and their training on Western lines will be productive of improvement in their methods of work, so that it is desirable to include them in the scheme of technical education, but whether this should be done to the exclusion of outside castes is a matter fairly open to question. The policy of Government is to give instruction freely to all, but the actual working out of that policy is difficult, and a world of trouble is avoided by adopting the caste system, and having three-fourths of your pupils of the artizan class, who readily flock to such industrial schools, where they can get an ample scholarship for learning their own trades, taught by their own caste-men, and which they would naturally learn in their own houses at home.

Another question not decided is, how far these schools should be on a commercial basis, as business concerns, or whether they should be institutions imparting superior instruction in handicrafts without thought of profit. In many cases the natural desire to make money and to speculate seems likely to strangle the efforts to teach new and improved methods of work regardless of the income to be derived therefrom, and with the majority of the pupils under the age of fourteen years, such industrial schools can only be maintained by employing journeymen who work at their trades and have no *locus standi* whatever as teachers in the schools. In this way there is a teaching branch of the school, and also a business or trading branch.

The natural inclination of the ordinary Hindu mind is much against " working with their hands the thing which is good," and all handicrafts are scouted as mean and despicable. A quill-driver on ten rupees a month thinks himself a king amongst men, as compared to a carpenter on fifty rupees. Literary education pure and simple has been over done in some places by the Missionary Societies, and the result is that in a large Christian centre like Tinnevelly, where there are 87,000 Christians connected with the Church of England, and as many more Roman Catholics, it is becoming difficult to obtain the services of men of at least one caste, and the agricultural work which they used to perform as their hereditary occupation has to be done by immigrants brought over in hundreds from the Western coast (Travanc[illegible]).

The natural deduction from the above is that elementary education ought to be made more practical and less literary. The aim should be :

(i.) To teach the three R's up to the Government Fourth Standard (Upper Primary).

(ii.) To train the eye and the hand by teaching drawing on the Froebel system, Kindergarten lessons, the Sloyd system, Needlework, Singing, and Physical Exercises.

Agriculture should be taught at convenient places in a practical way to boys of the Upper Primary and Lower Secondary classes, and pupils of ordinary schools should be drafted into Art Industrial Schools, and be allowed to select their own industry as soon as they have passed the Third Standard in literary subjects. Only pupils who evince special aptitude for literary education should be taken beyond the Upper Primary (Fourth Standard) in literary subjects and for all others, whilst instruction in literary subjects for two hours a day should be continued throughout their school course, the rest of their time should be devoted to technical study and manual labour, combining industrial and, where possible, agricultural training. As many of the technical words in all handicrafts are in English, and cannot be expressed in the vernaculars, English must be taught by conversation for one hour a day to all the pupils of each industrial class.

In the Madras Presidency there are only five Technical Schools having not less than 100 pupils on the rolls, and there were 3,530 pupils in technical, industrial or art schools in 1900–1901, out of 850,224 males and females of school age. Of 1,744 candidates who appeared for technical examinations, 922 passed, and of these only 209 passed in industrial subjects. Six were schools of music, others taught drawing, engineering (mechanical and electrical), commerce, printing, carpentry, fitters' work, tailoring, lace-making, Indian embroidery, and typewriting. Government provide several schools or classes for Normal training, and also Medical Schools, an Engineering College, a Law College, and one Agricultural College.

From the figures given above, it may be seen how very little progress has been made in teaching handicrafts, and scarcely the fringe of the subject has been touched. An Inspector of Technical Schools was appointed by Government two years ago, and it is hoped that this will in time give a stimulus to a much-neglected branch of education. It seems desirable that the programme for the future should be on the lines of what is termed the "Sepia Society" (the Society for the Encouragement and Promotion of Indian Art), as opposed and antagonistic to the efforts of some who despise everything native and not on Western lines, and who seek to denationalise every indigenous product of the country by introducing European methods. To this end it seems desirable to stimulate such branches of Indian labour as weaving, with its turn-out of beautiful muslins, silks, shawls, sâris, and chudders; brass vessels and coppersmith's work, such as that made at Tanjore and Madura; ivory and wood carving; sculpture; dyeing; pottery, etc.

The problem of how best to propagate the knowledge of handicrafts and useful arts in schools amongst boys and girls of school-going age, leads to the question of the apparatus to be generally adopted in giving instruction. Should European machinery take the place of the simple and inexpensive methods used by natives or not? To take a case in point: the price of a Jacquard loom in Germany was found to be Rs.375 (£25), whilst a loom made by an

Indian carpenter, which would turn out similar work, but less expeditiously, was made locally at a cost of Rs.15 (£1). A weaver is generally a poor man, and although he may have learnt the use of the European loom, it will be impossible for him to have one of his own at least for some years after leaving a well-equipped industrial school. But it would be within his means to obtain a loom locally made, and this remark applies to nearly all apparatus used in the different handicrafts. It is desirable to teach pupils to make use of all the native tools and apparatus of the various handicrafts, excepting only when their use is distinctly bad, and also to use as far as practicable European methods and tools. It may perhaps be conceded that as a matter of fact the scientific apparatus and methods adopted by the pupils of technical schools, conducted on European lines, will not ordinarily be made use of when the trained pupils once leave these schools and are thrown on their own resources to gain their livelihood in their own villages.

It is generally allowed that this is a period of transition in the history of native life. There are a large number of graduates and undergraduates of Indian Universities who fail year by year to obtain "proper employment," which in ordinary native parlance means Government Service. The supply of these men being greater than the demand, they are perforce left without work, and they appear before the public as platform orators, or as contributors of articles in the vernacular press which are not always of a loyal nature. It is to remove this troublesome factor in the state that Mr. Tata, of Bombay, has recently provided a handsome endowment for a Scientific Research University.

In the meantime the Government programme is of a less ambitious but none the less useful nature, and when full advantage of it is taken, and over-advanced literary education receives its *quietus*, and is removed from its pedestal, then the answer will be obtained to the old question,

"When Adam delved and Eve span,
Who was then the gentleman?"

A. MARGÖSCHIS.

May, 1902.

APPENDIX 7.

INDUSTRIAL SCHOOLS AND SCHOOL GARDENS IN CEYLON.

The efforts which have been made in Ceylon to introduce into our school curricula work other than mere book work may be divided into two sections: (1) Industrial schools, which were started many years ago, and (2) Nature study and school gardens, started last year.

I. INDUSTRIAL SCHOOLS.

There are at present thirty-three industrial schools scattered over the country, of which seventeen are boys' schools, eleven girls' schools and five mixed. They earn a grant of Rs. 42,576 (say £2,840) per annum, and deal with some 1,750 children. The grant consists of a payment of Rs. 10 on behalf of each child who passes an examination in terms of our schedule for industrial schools. The object in view is to teach poor children a trade whereby they can earn a livelihood when they leave school. The trades taught are (for girls) dressmaking, cookery, lace-making, and embroidery; (for boys) tailoring, shoemaking, carpentry, printing, book-binding, blacksmith's work. Of these lace-making for girls and carpentry for boys are far the most popular; absorbing between them about 1,000 children out of the 1,750, while embroidery and book-binding take about 500 more, thus leaving very few indeed for the other trades.

The idea sounds excellent; unfortunately its realisation leaves much to be desired. In the first place it was introduced red hot from England, at a time when it was thought that every successful effort in England was necessarily applicable to an Eastern country, a fallacy which a rather painful and costly experience has enabled us to detect. This accounts for the fact that cookery and dressmaking are put down very early in the list of subjects, and no doubt they seemed most civilised and advanced when the scheme was first mooted; but it does not require much knowledge of the East to perceive that two more ridiculous "trades" could hardly have been selected for girls. Women cooks are practically unknown and impossible; every woman and girl is an excellent cook up to her means and for her requirements, and has nothing to learn at school on that subject; while, when the dress of Eastern women is considered, it is obvious that "dressmaking" must either be a farce or a deliberate attempt to introduce Western garments to Eastern bodies—a lamentable crusade indeed! I have dwelt a little on this point because it is an excellent sample of the class of effort that does more harm than good. It is thus obvious that the girls are thrown mostly upon lace-making and embroidery; of which only the first can in any sense be called a trade. There is something to be said for it. It is a long established industry, the girls take to it readily, the grant is easily earned (I don't think I have met with a failure in two years), the lace made commands a ready sale, the plant required is inexpensive. But there are some serious objections. I very much doubt whether any good is done by teaching it in school. Those girls who wish to take to it afterwards as a trade can and do learn all there is to learn from their mothers, sisters or neighbours at home. Those who do not wish to take to it as a trade gain nothing. For there are no real teaching, no progressive ideas, no originality, involved in it; simply a mechanical use of pins and prepared patterns. These patterns are often of a very inferior kind, the cotton used is not always above reproach, and the prices which the work commands are as a rule very low.

Embroidery may be dismissed in far fewer words. It does not even lead to a "trade," for not even the most obliging of markets would absorb the gaudy horrors that are often turned out under its name; it is practically useless for purposes of native dress, and has nothing artistic or educational to recommend it. We insist on two trades being taken up in a girls' industrial school, and this is the only second trade available in most cases.

It is thus evident that the present state of girls' industrial schools leaves much to be desired, but I see no prospect of really useful reforms until the help of qualified ladies can be obtained to advise and supervise. Our primary want, in fact, is an Inspectress, who will not only take up this industrial work, re-organise it, and make it educationally useful and progressive instead of merely utilitarian, but will also take up a large part of the needlework on similar lines.* We are spending a great many thousand rupees yearly on these two objects; without skilled inspection and re-organisation on modern lines it is, I believe, money partly thrown away. In industrial schools for boys there is certainly more variety, as there are no less than six trades they can choose from: tailoring, shoemaking, carpentry, printing, book-binding, ironwork. But, unfortunately, caste notions step in and nullify the success of this tempting ideal. In consequence, shoemaking and ironwork attract only thirty-one boys out of 540, tailoring only seventy-four. Nearly half the boys take up carpentry, this being a fairly cheap industry for the manager to instal; but I am afraid that if a strict inquiry were made as to the number of boys who have taken up carpentry for a livelihood in after life, the number would be infinitesimal. In the case of a large school where I instituted such an inquiry, I could not satisfy myself that there was one. The better born boys look upon it as degrading; those who are destined to take to it as a hereditary livelihood learn a great deal more at home than at school. As usual, it is an English idea misapplied (and indeed abandoned in England some time ago in favour of Hand and Eye Training, which is a very different thing). Moreover our present system is hopelessly faulty in two particulars; we do not stipulate for any qualifications on the part of the instructors, and we provide no skilled inspection whatever. Consequently the present waste of money and effort need hardly be enlarged upon further, and must exist until a skilled inspector is provided.

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* In 1903 the Government appointed an Inspectress.

Printing and book-binding are the two most promising "trades," subject to the objections just quoted; there are no social reasons against them, and they present an increasing chance of employment. Unfortunately printing machines are expensive and managers are poor; and as the Government grant is a hard-and-fast one, of Rs. 10 per head whatever the trade (obviously a great mistake), there is but little temptation to undergo the cost.

II. School Gardens.

So much for indoor employments. As to out-of-door work we have only just made a beginning, in the shape of school gardens. Our ultimate scheme is that every school which has any workable land at all shall have a school garden for educational purposes. It shall be worked by the boys and teachers jointly; it shall be made a matter of interest and pride to the villagers to whom seeds and cuttings from it shall be freely distributed; products new to the immediate neighbourhood shall have particular attention paid to them (more especially, of course, those likely to be useful for food purposes); prizes for the best attempt to respond to our ideas will be offered; a stock garden for each group of gardens will be provided, as well as a certain quantity of tools, but no hired labour; the headmen of the place will be taken into council as closely as possible, and asked to assist in the matter of irrigation where necessary; market facilities will be studied where practicable, and a careful register of planting, crop, sales and profit kept; a weather register will also be kept in each school; and the whole will be in charge of a special inspector, who, in addition to travelling round the gardens and stock-gardens, will give a lesson in Nature study or elementary botany in the school house, which the parents will also be invited to attend. Attention will be paid to the cultivation of the beautiful and the picturesque, as well as the purely utilitarian.

It will of course take years to get a scheme like this into full working order. So far our progress has been encouraging. An inspector has been appointed; a large stock-garden has been formed in Colombo; six schools, with peculiarly good facilities for gardening, have been selected in the Western Province for model treatment, and a similar number is being selected in the Central and in the Southern Province. The Inspector has visited many other schools, reported on their capabilities, distributed seed, instructions and encouragement, and authorised the masters to visit the nearest model-garden or the Colombo stock garden without delay and get ideas. And there are signs of an encouraging response among the teachers—though in the East things seldom move with feverish rapidity. One teacher has discovered that onions—a very important part of the native dietary, are not grown in his neighbourhood, so he has started an onion club among the boys and told off part of his garden for the competitive growing of the best onions. Another has devoted his attention to yams, and has already distributed among his neighbours various new and better kinds, grown in the school garden. A third has found that there is a good view of distant hills obtainable from his garden, and, with the help and leave of the headmen and villagers, has cleared away the interfering trees and done an effective piece of landscape gardening. These are but small things. Dwellers in England can hardly realise how thankful we in the East are for things as small as these. They seem to me to hold out a promise ; and to expect more for the present would be to expect miracles. But I believe the first step has been successfully taken in a most important revolution.

S. M. BURROWS.

March, 1902.

NOTE I.

EXTRACTS FROM "THE ART OF TEACHING. A HANDBOOK FOR TEACHERS IN CEYLON." EDITED BY S. M. BURROWS, DIRECTOR OF PUBLIC INSTRUCTION IN CEYLON. 1902.

(I.)—INDUSTRIAL WORK FOR GIRLS.

BY MRS. HIGGINS. (Extracts from.)

Before proceeding to deal with the details of the subject "Industrial Work for Girls," I may, with permission, digress for a few moments to take advantage of our Director's invitation to "discuss" with him, which he has kindly extended to us.

It may not be out of place to mention that the views now expressed are the result of personal observation and study during ten years' residence in Ceylon and among its people, who possess talents which, under right guidance and with help for their development, fit them for any walk in life. Such at least is the result of my own experience.

While endorsing the statement made by the Director *re* the question of *caste*, there appears to be another barrier to the progress of *industrial education* in Ceylon, and that is the general apathy or dislike for labour, due to the lack of knowledge and the Oriental reluctance to change and progress. It is much to be regretted that this charge is often brought home to the Sinhalese. Perhaps it is not labour in itself that is repugnant to the people : nature has been so kind to them that they find there is no actual necessity for exertion to sustain life. Anybody who has travelled in Ceylon, must have observed the marked difference between the Jaffnese and the Sinhalese in the love for exertion and work. Comparatively speaking, nature has not been so very kind in northern Ceylon, and the people there are consequently obliged to be more industrious and energetic than the people of the other parts of this Island, who are surrounded by a most bountiful nature.

However, we will not discuss the apathetic nature of the people, but try to find a way to remedy it, and to insure the thorough training of every child in the Island, not only in virtue and intelligence, but also in the pursuit of some useful and honourable vocation.

Samuel Smiles, whose charming books are so familiar to many of us, has said: "Honourable industry travels the same road with duty, and Providence has closely linked both with happiness. . . . Certain it is that no bread eaten by man is so sweet as that earned by his own labour, whether bodily or mental. By labour the earth has been subdued and man redeemed from barbarism, nor has a single step in civilisation been made without it. Labour is not only a necessity and a duty, but a blessing; only the idler feels it to be a curse. . . . In the school of labour is taught the best practical wisdom; nor is a life of manual employment . . . incompatible with higher mental culture."

True and noble are these words, and every boy and girl should try to understand and abide by them. Implant in the young mind such beautiful ideas, and they will grow with their growth. Do not let that disease discontent, or dissatisfaction, or unrest attack the growing Ceylonese. Remove in its earliest stage that deadly disease, which is bred of idleness or apathy. It is the danger signal of the degradation of society and the forecast of its ruin. All who know this to be true have a sacred responsibility resting upon them, no matter who and what they are. It is a privilege for them to teach the young minds—nay, even the grown-up baby minds—to love and esteem labour, and, above all, to impress the fact upon them that manual labour is not a social disgrace.

If such facts are implanted in the young mind, and if they are practically carried out, then there is hope that no room will be left for apathy or idleness, and that idle moments will be filled in and the time well occupied.

There must also be brought home to the young mind the absolute necessity, when doing any work, to do it carefully and methodically and orderly, concentrating full attention on that work—no matter what it is—say, for instance, the folding of a newspaper, or the sealing of a letter. Do it carefully. Careless and disorderly work is worse than no work at all. Besides, it has a tendency to let the mind wander, and leave a pernicious effect, which it would be hard to remedy later. The greatest pains must also be taken to train the child in habits of personal cleanliness, for when it has learnt to be orderly and strict in attention to its own personal tidiness, the habit will grow and be carried into all the activities of life.

Lord Curzon is reported to have said in his address to the Indian Council of Education held recently, that India had started with a too slavish imitation of English models. That is a very true saying, and it is equally applicable, in a great measure, to the affairs of our Island. Ideas, models, and methods which are best suited to the requirements and the advancement of the Western, do not necessarily suit the Eastern. Conditions of life in the East and the West are so different that it is absolutely out of place and utterly useless to introduce ideas "red-hot" from England and try to force their adoption in Ceylon. By patient and careful study only the right methods of improving and raising the condition of the people can be found. This is a work that cannot be carried out post haste, but that needs years of the self-sacrificing labours of thoughtful men and women.

One of the most noticeable and sad results of this "slavish imitation" is, that the people of this Island are very near losing their love for their national habits and customs—nay, they are going to the extent of forgetting their own mother language. Could there be conceived anything more unfortunate than this?

It may also be stated that it has in many cases brought about a tendency among the growing youth to look down on industrial work as a social disgrace. To scrub a floor, to wash a dish, to scrape a cocoanut, and to cook a meal are considered to be the concerns of a menial only. Some of those who have had a share in the so-called "Modern education," or have passed the Cambridge local examination, or have satisfied its examiners, are sometimes apt to consider it beneath their dignity to do any industrial work, or to perform even the ordinary household duties. Is this the aim and object to education? Is this the right way to make useful citizens and members of society of the Ceylonese boys and girls?

It is out of place and unwise to adopt for Eastern girls a mere copy of the education given to Western women.

Let us think for a moment what modern education among women is meant to do in the West. There is an enormous number of unmarried women there, who have nobody to support them, and they must find the ways and means to support themselves and gain a livelihood. To earn that livelihood means to compete with men. Out of that competition has arisen the demand for what is called " the higher education of women."

That is the economic reason underlying the demand for higher education. We do not want to bring about that economic condition of things here. There is no necessity to send out to the world the Ceylonese girls to struggle with men for a livelihood. Let us not desire such an end.

Yet, it must not be inferred that the Ceylonese girl should be neglected and left alone without giving her a liberal education in all its branches. On the contrary, wisely lead her on, helping her to develop her faculties and talents, gently and without forcing them, in order to make her a truly educated woman, fit to be good mother, wife, and wise mistress of her happy home. Educate, educate, educate, should be our watchword.

The Director's views may further be confirmed as to the inadvisability of advocating any sudden change of the existing system of working the industrial schools here. Destruction would necessarily mean re-construction, and it is not the object of this paper to suggest either of them. But let us try to make the best of what we have by utilising the existing channels, so that we may give our girls an industrial training, which forms a very necessary part of their education. Without it a woman's education is incomplete. Without that practical training her mission in life cannot be properly fulfilled.

How best she could be helped in that line is now to be considered.

The solution of this problem in order to serve all intents and purposes and to make the results of our work, let us hope, not only beneficial, but also far-reaching, lies, I would venture to suggest, in making *industrial training a part of the education in Anglo-vernacular Boarding Schools.*

About these schools, the Director of Public Instruction, in his Administration Report for 1899, speaks thus :—" I have inspected several of them, and I have been much struck by the uniform excellence of the management and the good and civilising influence that surrounds the girls."

Of these schools, we have one or two in almost every principal town of the Island, and they are conducted and managed by able hands. Supposing we take one of these institutions where the pupils reside, and where they spend about five to eight years of their life, thus making the school, for the time being, their home. We have in it an excellent channel for giving a practical side to their education. This is the stage in their life which is meant for them to gain a knowledge of how to conduct their own households later in life, and if needs be to learn an industry whereby to earn a livelihood. In such a school, where teachers and pupils live together, all that pertains to the home, with all its details and its domestic side, are to be learnt. To be true to its character, such an institution should be called an "Anglo-vernacular Boarding and Household School."

The question of industrial grants, or other monetary results, should not be seriously considered. Our object is *to educate*, and therefore other considerations must be secondary. Already as an Anglo-vernacular Boarding School it may be in the receipt of a Government grant, and when the usefulness of the work of the " Household School " has been recognised by the Director, he will perhaps recommend to Government an enhanced grant to such a school. However, that is not our part of the work. That responsibility lies with Government.

The Plan of Work.—We have already a time table for school work, and we have now to fit that in to suit the performance of the household duties by the pupils. Care must be taken that there should be not such stress or strain of work laid on the pupils as to interfere with their health. The duties should therefore be evenly distributed with due consideration to age and nature of work, so that every pupil will not only occupy her time usefully, but will also have the advantage of going through the duties of every department.

Here is an excellent opportunity for the pupils to learn *self-reliance.* The services of many domestic servants may be dispensed with. The hearty co-operation of the resident teachers and also of the parents is eminently necessary.

In the garden will be found much pleasant work to be done. That excellent Circular (Series I., No. 22) of Mr. J. C. Willis, the Director of the Royal Botanic Gardens of Peradeniya, embodies a mine of useful information on the subject. It should be carefully studied and practical lessons in gardening be given. There cannot be a better health-giving and profitable recreation for a woman than gardening.

The Kitchen.—This indispensable adjunct of every civilised home needs special mention. The pupils should be made to understand the value of light and air and that the kitchen, no matter whether it belongs to the well-to-do or to the poor, should be so built as to admit as much air and light as possible. The fireplace should be raised about 2½ feet from the ground. A small over-roof or a chimney above the fireplace is very necessary to let the smoke out of the kitchen. The flooring should be either of pounded clay, brick, or cement, and should always be kept dry and hard. Shelves fixed to the walls and cupboards will be found of great advantage and convenience. There should be fixed places assigned to the curry stone, cocoanut scraper, and mortar, and the ground under them should be harder than in the other parts of the floor; preferably it should be of stone. On the verandah of the kitchen there should be a raised piece of brickwork with a cemented basin (or zinc) for washing the dishes, pots, and pans ; and the *messa* in the open air, near the kitchen, is a very useful arrangement to air and dry the chatties and dishes. At a little distance from the kitchen there should be a pit or hole to receive the kitchen refuse, including ashes, which makes an excellent manure for the garden. A perfect surface drainage is also an absolute necessity.

It is not everybody who can afford to have a cooking range or stove, and, besides, it is not an absolute necessity in Ceylon. In the absence of that expensive luxury, the ordinary chatties are quite sufficient for our purpose. Among kitchen furniture may be mentioned a good strong table to be used for cutting up and dressing the food articles. The present method of doing this on the floor is neither a wholesome procedure, nor cleanly, nor does it admit of a becoming or easy attitude for a woman.

So much about the kitchen and its fixtures ; and before we proceed with the subject of cookery, just a word in passing, and that is, to teach the young that luxury is not a necessity for the well-being of life, and how to practise economy. An intelligent observer will note what a sad waste there is of articles of food (and of other things) in many a Ceylonese household. The girls should be taught to utilise and to make the best possible use of every article, and not allow any waste, throwing away nothing unless it is quite unfit for use. We must teach our pupils how to cook simple and wholesome food, in order to maintain health, and not to prepare dishes which damage the digestive organs.

If the school already possesses a museum (as has been suggested to be attached to our schools by the Director), a *Herbarium* in it would be of a decided advantage to the pupils. Besides the lessons in " Elementary Botany," which would be given in connection with this, it would help the pupils to distinguish poisonous from non-poisonous herbs and fruits. The vegetable kingdom of Ceylon furnishes us with such a profuse range of delicious dishes for our table that it is eminently necessary for every girl to know what is edible and what is not. Perhaps some of you may have heard of the fatal results which have attended the eating of poisonous yams, which apparently look exactly like the ordinary table yams.

In the line of herbs, commonly called *tampala* or *pala*, there is an immense variety, with which the pupils should be well acquainted. Specimens of these in the school *Herbarium* would be a great help for this purpose.

Every thrifty and sensible housekeeper is also a little bookkeeper. She knows how to post her daybook and ledger and how her finances stand. The value of such knowledge is exceedingly necessary, and our pupils should possess a knowledge of it. It is not necessary that they should go through a course of the details of commercial bookkeeping; a very elementary knowledge of it will answer the purpose. Let some of the pupils keep these books.

Before the girls go into the kitchen to cook, they had better have made out a list of the curries which they have to prepare. They must also learn to calculate the quantity of food stuff which is necessary to supply the number of inmates in the house, and cook accordingly. Curry stuffs should be used with caution. Too much seasoning is injurious to health. Care should also be taken to teach pupils the use of quick and slow fires. They should not only learn to cook rice and curry for one meal, and curry and rice for the other, but also to make nourishing soups, *sodis*, *melluns*, *sambals*, *yellow rice*, *kiribat*, *etc.* They ought also to be taught the preparation of salads and some of the simple and appetising dishes of an Anglo-Indian table.

To make a good cup of tea or coffee is an art in itself, and our pupils should not be neglected in that respect, nor in the preparation of *congees* for invalids. Then there are a variety of cakes, some of which are purely native, and the preparation of these must be encouraged, and if needs be improved upon. To this list may be addded griddle-cakes, simple puddings, and cocoanut-candy, which are inexpensive and nourishing.

Baking.—In the line of baking, the homely *appas*, string *appas*, and *roti* should not be forgotten, and if a baking oven were in the kitchen, an occasional lesson in the making of bread would be excellent.

Preserving.—Preserving is a subject which needs special attention. There are a number of fruits in Ceylon which can be well utilised for preserves, and it is much to be deplored that the best use of these fruits is not made in the Island. Of course the question of supplying the trade is out of consideration in this paper, but for home consumption preserves should be given their proper place. I would also venture here to suggest that there is room for teaching the pupils something in the line of fruit-drying and evaporating. An attempt may be made with the plantain to obtain what is called in the West Indies *Banana meal.* For preserving, metal pans and glass jars are preferable to the chatties.

Making Cocoanut Oil.—Before concluding these remarks on cookery it may not be out of place to give a moment's attention to the preparation of cocoanut oil, which is used in frying. The native method of extracting the oil from grated cocoanut by women is excellent for this purpose, and it is superior to the mill or *chekku* oil. However, if the oil, before bottling, were strained through blotting paper, its quality would be found to be very superior to the present household oil.

Medicinal Herbs.—It is very desirable for every woman to know the treatment of simple ailments, and to prepare and administer home remedies. It may be said to the great credit of the Ceylonese women that most of them know some excellent home remedies, native to the country. These home remedies are made from various kinds of medicinal plants growing wild in many places. Specimens of these medicinal herbs in our *Herbarium* would come in very usefully. The pupils should be taught by a *vedarala* the various uses of these herbs, and how to prepare them. Later in life they would be very grateful, no doubt, for the elementary knowledge of home remedies, gained in the Anglo-vernacular Boarding and Household School.

To ensure cleanliness it would be well for the pupils to wear aprons and cooking sleeves to cover the whole dress, and caps to cover the hair when working in the kitchen.

The Dining Table.—Spread with a clean white cloth, decorated in the centre with a vase full of flowers and leaves and ferns, the dining table is made attractive. Plates, knives and forks, and spoons put in their proper places, salt, pepper, and other necessary condiments in convenient places near the plates, the chairs placed round, and we are ready for our young lady-waiters, who come round with their dishes hot from the kitchen. A few hints beforehand as to "how to serve," and with a little practice they will soon make themselves efficient in this part of their work.

Lamps.—To clean lamps, to fill them with oil, trim them, and keep them in order is a most necessary lesson to learn, and the pupils should be carefully instructed therein.

The Bedroom.—The school dormitory and the teachers' bedrooms give ample opportunity to the pupils to learn, not only how to make a bed, but also how to keep the rooms clean and tidy. Teach them again the value of fresh air and light, and how necessary they are for the bedrooms. Do not allow any cobwebs on the walls, and have the floors swept daily. This, of course, applies also to all the other rooms in the house.

Cleaning Day.—Every week there should be a cleaning day (Saturday would seem to be the most suitable for it) when all the pupils should be mustered and batches of them told off to various duties, such as to dust, clean, and polish furniture, scrub the floor, polish metalware, etc. This cleaning day must be scrupulously observed, as it has much to do with the health of the pupils and the sanitary conditions of the house. On these days it would be well to have in readiness a stock of chunam for whitewashing, also tar and a disinfectant, which may be needed. A free use of them is always desirable. After cleaning time, teach the pupils to arrange the furniture properly. They should be trained to have that artistic bent of mind, that with a few ornaments a tasteful but simple drawing or sitting-room could be arranged. Do not forget the pictures. In hanging them the pupils should observe mathematical proportion as to space and artistic effect. Their eye for colour should be trained, so that they will hesitate to hang in their houses the glaring monstrosities we so often see.

Washing and Ironing.—There is another very important lesson which every Ceylonese lady should learn, and that is *washing* of fine linen, dresses, curtains, and laces, and the *ironing* of these articles. This is very easily learnt, and many ladies would save their pretty dresses and lace, which otherwise would be easily ruined. Therefore let us give our pupils a few lessons in washing and ironing, and they will never regret the time they have spent in learning them.

Needlework.—The next industry we have to teach our pupils is "needlework." This subject has been already handled by another speaker in this hall, and therefore this paper will only give the headings under which our pupils should be trained. They are :—

(*a*) Hand Sewing.
(*b*) Crocheting.
(*c*) Knitting.
(*d*) Marking.
(*e*) Practical Darning.
(*f*) Mending and Patching.
(*g*) White Embroidery.

Dressmaking.—Dressmaking should form a very interesting subject. A knowledge of "Freehand and Geometrical Drawing" is indispensable for this department, for the patterns are to be made by the pupils themselves.

We should begin the course of dressmaking with the sewing of under garments, together with machine sewing. The blackboard, with square lines drawn all over it, each square to represent an inch, should be freely used for drawing the patterns, which have to be copied in a book by each pupil. Then a paper pattern should be made according to the measurement of the drawn pattern, and each pupil must cut out the garment herself and sew it. If the pupils keep their drawn patterns with the measurements marked, then they can always make a well-fitting garment.

Now will follow lessons in "dressmaking" on similar lines. We must not confine our time to European dressmaking only, but due attention should be paid also to native costumes By that means we shall be helping to bring about a rational dress for the Sinhalese women, and at the same time helping the spread of the art of dressmaking.

Lace-making.—There is much to be said in favour of lace-making as an industry. Very much depends on the quality of the cotton used and on the patterns. Our pupils would use here their knowledge of drawing to advantage, and travel beyond the stereotyped patterns of the ordinary lace woman. New and artistic patterns would certainly be an improvement, and this industry is capable of infinite expansion.

Fancy Work.—It may be mentioned here that wool and silk embroidery taught at present in some schools is all very well in its way. But as an industry suited to Ceylon its usefulness is open to doubt. It may do very well for those on whom time hangs heavily, and to whom money is of no consequence. In its place it may be suggested that *Indian embroidery* be taught, which as an art belonging to the East would be more suitable as an industry to the Ceylonese, and create a profitable market for itself abroad.

Basket-making, &c.—We have another useful channel to work through, in order to encourage and foster a love for industrial work among girls, and that is by means of the village school. You all know what a Kalutara basket is, and also you have perhaps seen cigar cases and fancy mats. They are made in the villages. The baskets are made from the boiled tender leaves of the *indi* palm, and the mats, etc., from a kind of rush called *pang*, which grows in paddy fields. The industry and the trade in these articles are not what they ought to be. They need development.

Let us introduce the art of making these articles into our "Village Girls' Schools." Let the pupils who attend these schools have one or two hours' work twice or three times a week in this line. Managers or teachers should furnish the pupils with artistic designs to imitate. Fast vegetable dyes should be used and better finish given to the articles. The work thus turned out ought to be sold, and the proceeds realised should be divided between the pupils. There is some demand already for these articles, and jewellers always keep a stock of them for the passenger trade ; but if better work than what exists were supplied to the trade on the lines suggested, a larger demand for it could be created, to the mutual advantage of the schools and the jewellers.

From these *indi* leaves are also made pretty little baskets with quaint designs to hold tea in lead packets of a pound or half a pound. This is quite a novel idea, and it is believed that tea in these attractive baskets has already been exported as an experimental measure to Europe. A number of similarly useful articles could be made from the *pang* and *indi* leaves by our village schools for the trade. As such we should not only be developing a useful and artistic industry among our village girls, but also we should be helping to preserve an art which is quite native to Ceylon, and which, if neglected, will die out.

Such, then, is the line of work respectfully submitted for consideration, and may our united desire to help the progress of the Ceylonese have the desired effect.

(II.)—NATURE STUDY AND CHILDREN'S GARDENS.

By Mr. J. C. Willis. (Extracts from.)

As doubtless most of you know, our Department of Public Instruction, having closed the old school of Agriculture in Colombo, is about to begin a new departure in Agricultural Education in the Colony, and it may be well therefore at this stage to try to see clearly how and where we stand and what we propose to do. I say we, because, though the new departure is inaugurated by Mr. Burrows, and will be carried through by his Department, I am myself much interested in the work, and the Department over which I preside will have a good deal of help to give towards the practical carrying out of the scheme. The general thesis which I propose to expand is this: The improvement of agriculture in Ceylon is desirable and possible; much may be done by aiding and teaching cultivators already engaged in actual field work, especially in connection with "new products" and their introduction, and with the prevention of disease; more, probably, may be done in the long run by influencing the young children who will afterwards succeed to their work. Children properly trained will be better material upon which to work when they grow up, will be more interested in country life, and less anxious to migrate to the towns. The methods of agricultural teaching in elementary schools have hitherto mostly failed. Why is this? What do we desire to do? What can we do? And in what method may we best set about it?...

To possess the capability of observing at all is a most valuable endowment in the race of life, but it is yet more important to have the power of observing accurately, and of drawing conclusions from what is observed, or in the homely English saying, putting two and two together. As with all other faculties, men are born with different degrees of endowment in this respect, but probably all have in some degree these faculties, which can be, and must be, developed by training, and if early in life, so much the better. Those in whom, from hereditary gifts or by excellent early training, these faculties are very highly developed, tend to devote their lives to the advancement of Science, using the term in its widest sense of knowledge; but all men in whatever calling or branch of life may possess with advantage some of the power that is given by these capacities if properly trained and developed. The man who can observe accurately and reason accurately from what he sees, holds in his hands one of the most important keys of the gate of success, and one of the most potent influences in making life worth living. . . .

These faculties, which when trained to their highest degree produce such extraordinary results, are the very life blood of Science. We cannot all hope to possess them in the highest degree, nor is it desirable that we should, but we can all do our best to cultivate them, and their possession in an average degree constitutes a large part of that valuable quality—common sense, of which Huxley has said, and truly, that Science is simply organised common sense. To return to the main line of the thesis we are dealing with, we want, then, to train our youngsters in the methods of observation and of reasoning from observation. In my remarks this afternoon I desire it to be clearly understood that I am making no attack on other subjects of teaching when I say that to attain the end we have at the moment in view we must give the children some scientific teaching in the natural sciences. No other training can so well give that which we are now in search of, and no system of education is complete which makes no provision for the training of the faculties we have mentioned.

Children of the present generation trained in the art of observation, and capable of drawing reasonable and simple deductions from what they see, will be far more capable of deriving benefit from my successors at Peradeniya than are their parents from anything that I can do to help them. There is in many quarters a strong popular prejudice against any application of scientific knowledge to practice, expressed in the well-known adage, "An ounce of practice is worth a ton of theory." There is a basis of truth underlying this saying, as is always the case. . . .

The idea dates largely from the early part of the last century, before the rise of modern inductive science had progressed to any great extent, and when people were still in the habit of drawing deductions, even on the most important subjects, from *a priori* views or from statements in the ancient classics or similar sources. Modern science works on a different principle; it recognises no authorities, and works steadily from the known to the unknown. Its life blood is the method which has been mentioned above; the collection of accurate facts and observations, the classifying of these facts and the drawing of deductions from them, and the applications of experimental tests to these deductions. When a deduction is first drawn from a large number of facts, which seems to indicate some general principle, or law underlying them, we speak of it as an hypothesis; this hypothesis is then tested by applying it to all the new facts that turn up, and by making further deductions from it, and testing these against facts, and so on. If the hypothesis comes triumphantly through the ordeal, it gradually rises to the rank of a theory, and we begin to base more important deductions upon it. No theory in the natural sciences can hope to rise to the rank of an absolute certainty, but such theories as those of gravitation, light, and evolution have risen to the rank of what we may call practical working certainties.

Nothing can replace in the practical work of an art or profession the laborious training in details that is necessary and customary; but the man who, besides learning the details, learns the reasons, the principles that underlie the details, is far better equipped than he who has merely learnt everything by rote and works by "rule of thumb." Other things being equal, the former will soon surpass the latter, and from him will come, by his putting of two and two together, improvements in practice and methods which will soon enable him to far outstrip the merely "practical man" so-called.

It follows from all this that school is the place to learn principles rather than details of practice, but the pupils must learn them by the rational method of collecting their own facts and drawing their own deductions, testing them themselves, with the least help possible from the masters, who should guide rather than preach. Children thus trained to observe for themselves and to inquire into the why and wherefore of things, to record accurately, and to put two and two together, will, when grown up, be less conservative and more reasonable, but at the same time they will be far less liable to delusion by quacks, or to accept statements and recommendations on mere authority. In my official capacity I have to do with a very large numbers of inquirers on agricultural topics, to whom I have to make recommendations, which are in fact deductions based on my own knowledge, added to that obtained in other countries. I may divide the receivers of these recommendations into two classes, which will include all but a very few. The members of the one say, "An ounce of practice is worth a ton of theory;" and taking for granted that as I have not the detailed practical knowledge of the subject that they have, my recommendations (if they happen to differ from their own views) must be of no value for practical application, conclude that science applied to agriculture is all humbug. The others go to the opposite extreme, and say, "The Director of the Royal Botanic Gardens says so and so, therefore it must be right under all circumstances." Many of the latter class act on recommendations made for particular circumstances under totally altered circumstances (forgetting the old adage that "circumstances alter cases") find the result to be failure, and promptly go over to the first class that I have mentioned, thereby among other sins committing that of drawing sweeping deductions from one fact, and not testing their deductions by applying them to other cases.

The truth, as so often is the case, lies between these two extremes, and how few there be that find it! Even the youngest of us, in the words of the famous Master of Trinity, is not infallible, and no man's recommendation should be accepted as dogma. The man who has learnt to observe and to reason from his observations will take these statements, like all others on controversial topics, as simply representing the best deduction that their author could make from the facts at his disposal, but before he proceeds to any action upon them he will criticise the facts upon which they are based, and then proceed to test them by applying them to any facts with which he is himself acquainted, and to the altered circumstances of his own case. If our agriculturists of the future have been trained in their youth to such habits of mind and thought, the progress of agriculture in Ceylon will be rapid. We cannot hope to do much in one generation, but every little helps; and unless we are to be left hopelessly behind in the world's progress we must make the attempt.

One great problem which constantly confronts the statesmen of Europe, and even of young countries like America and Australia, is the constantly growing tendency for the young men and women as they grow up to maturity to forsake the country with its healthy life and go to the big towns. Desire for greater social opportunities doubtless has something to do with this, and the increase of improved means of locomotion will help to check it, but one great cause, if not the greatest, is no doubt the growing dislike to the simple life and pleasures of the country, largely fostered by an unsound system of education. The children in a number of country schools in America were recently asked where they would live when they grew up, whether in the country or in the town, and voted almost unanimously in favour of the latter. Too much stress must not be laid on this result, but it goes to prove the general contention.

Were our children properly educated in observation of the countless objects and phenomena of interest around them, and did they understand the principles underlying the arts of agriculture and of other country occupations, there can be little doubt that the tendency to move to the towns would be to some extent checked: and this in a purely agricultural country like Ceylon, and one which, one is ashamed to realise, is in many respects one of the most richly endowed by Nature, would be pure gain.

Agricultural teaching in the rural schools in Ceylon, as in England, has hitherto been nearly always a failure, and in the light of the preceding remarks it is not difficult to see the reason for this failure. We have tried to do too much; and, to use the popular saying, we have also got hold of the wrong end of the stick. We have exactly reversed the scientific method which I have endeavoured to describe, and have taught by didactic methods, giving dogmatic information, not allowing criticism by the pupils, not helping them to find out things for themselves, not asking them to draw their own deductions, nor to test those deductions, but teaching them the deductions that in the view of the teacher they ought to draw from the facts which have been crammed into them, and which the teacher himself has often "crammed." We have set the teacher, who, as a rule, has had little or no practical knowledge of agriculture or horticulture, to teach the complex and difficult arts to the sons of the very people who have the largest practical knowledge of them. The result, where it has not been disastrous, has commonly been at least laughable or pathetic. The teacher, in consequence of his incapacity to do better than, or even to do as well as, his pupils' relatives, and as well as the village critics expect, has become more or less of a laughing-stock to the village, and has lost prestige and influence with his scholars. And nothing else was to be expected. The worst of it is not this, however, but the fact that such failures bring disrepute upon all teaching of agriculture or science; the teaching has been that of science falsely so called, but this the common people can hardly be expected to see. If follows, therefore, that we cannot teach agriculture or horticulture as such in our elementary schools, unless perhaps in the rare cases in which we have an expert available to do the teaching. Even in this case such teaching is not to be recommended. The special training in the practice of an art or profession should not come till later in life than early childhood. The general faculties should first be trained—education, not information, is the first to be desired. The educated child, who has learnt to think and to observe, will acquire special knowledge more readily and intelligently afterwards.

We desire, however, to train our children in such a way that when they grow up they may be as intelligent agriculturists or horticulturists as possible;

that they may be receptive, but critical, towards new ideas and improvements in agriculture or in horticulture; that they may understand the reasons of the acts or operations they perform in the practice of these arts; that they may be able to think for themselves over their actions, observe accurately and draw proper conclusions from what they see; that they may be thus able to find out the principles that govern these operations, and further able to think out improvements in them, and to test those improvements before applying them on a large scale. If this ideal be granted, let us now proceed to consider how we may best attain it.

Agriculture and horticulture are as yet arts, not sciences, but like all other arts have sciences underlying them. An art must be learnt by constant and laborious attention to minute details and by incessant practice, but the learning is much easier if the learner be acquainted with the reasons why the operations are carried out in those ways that are found best in practice. Nothing can replace this laborious technical training, but it can be rendered easier and more interesting by a study of principles. The man who learns purely by rule of thumb may become an extremely skilled and successful practical man, but he has very great limitations. Circumstances alter cases, and if the circumstances attending a particular operation which he has been accustomed to perform in a particular way be altered, so that his method is no longer applicable, he is, unless he has the faculty of observation and deduction, at a loss to adapt himself to the new circumstances. He occupies much the position of the student in the poem: "And though he wrote it all by rote, he did not write it right." I may mention as a concrete example the case of a farmer transferred from the winter and summer climate of England to the perpetual summer of Ceylon, or from the wet climate of England to the dry one of California. He is almost compelled to learn his whole art over again. We can now partly understand why the agriculturist is so conservative, why he so strongly resists alterations or improvements in his art, and himself makes so few of those. So long as he is confined to his one little groove, and circumstances remain unchanged, he may be a very successful man, but with altered circumstances, and in these days of world wide intercourse and competition circumstances change when least expected, and from unforeseen causes, he is very apt to come to grief. There can be no doubt that if he understood the reasons of things he would be the better man, and less at the mercy of his circumstances. The man whose circumstances are too strong for him is the man who goes to the wall when the time of stress comes.

No man, therefore, should learn an art without at the same time or previously learning the principles or sciences underlying it. But here, again, it is more important to learn the principles than the details. A man may have a wonderfully complete knowledge of chemistry or botany, and be utterly unable to apply it to his art. The important thing, as we have already seen, is that he learn how to observe and draw conclusions; that is, that he learn the methods which are common to all sciences and how to use them, not that he learn a mass of the facts of the sciences. A young child should learn not science as commonly understood in school teaching work, but the methods of science as already described. At a later period he may, if he will, learn actual sciences such as chemistry or botany, and finally, if he be intended for an art or profession, he must learn, laboriously and thoroughly, the details of the practical work of that art or profession. The better his preliminary training, the easier and more interesting will be this part of his work, and the better practitioner will he be for it. There is another important point that must be mentioned in this connection before we assume the main line of our thesis. There is a great difference between the various arts that are underlain by sciences in their relationships with those sciences. It must never be forgotten that the art as practised by good workers represents a very large mass of real knowledge of facts and of the results to be expected from certain causes. The rules of work are largely empirical, but before science can really be of much help in the art, she must, so to speak, overtake these empirical rules and facts and explain them in the light of more general rules and principles. In such arts as dyeing, telegraphy, or medicine, this has for some time been the case, and often scientific knowledge is far ahead of practice. In such cases a training in the underlying sciences is already recognised as a necessity for the would-be practitioner, and the man who is not scientifically trained is often stigmatised as a quack. The same evolution is going on in the art of teaching, which not many years ago was one of the great refuges of the failures in other walks of life. The growth of psychology and of the other sciences underlying the art is leading to an increasing demand that teachers shall be properly trained before being allowed to practise their art. So it is again with agriculture, the oldest of the arts, and the most important in the history of mankind. Owing to its age, its importance, and the wide differences in the countries and climates in which it is practised, and also to the fact that it is underlain not by one science, but by many, *e.g.*, chemistry, physics, geology, botany, zoology, bacteriology, political economy, engineering, etc., agriculture, and to a less degree its offshoot horticulture, is a very complex and difficult art, requiring much laborious training for its successful practice in any of the older established agricultural industries. Industries new to the countries in which they are practised or favoured by political circumstances require, in general, less training for their successful practice, until, by lapse of time or other change of conditions, they come into line with the older industries. Most tropical planting industries come at first under this category, and a year's apprenticeship is considered to give as good a grasp of the work as the three to five years required in most of the old agricultural industries.

The empirical rules of agriculture are very complex, very numerous, and by long experience in different countries have become wonderfully adapted to varying circumstances. Hence, science has been long in overtaking practice, and in many departments is still behind, but she is gaining daily, and in some respects, *e.g.*, in the application of manures, the applications of science have completely revolutionised agricultural practice. Although owing to its complexity and to its requiring considerable capital, agriculture has attracted perhaps fewer of the incompetent than the other arts, still there are many who must inevitably be ousted as the competition becomes more severe; and it is becoming daily more evident that the agriculturist of the future must be trained, not only in the practice of his art, but also in the underlying principles, if he is to practise it successfully. Those who neglect the science of their arts must fall behind. I may instance the somewhat hackneyed, but none the less significant, case of the loss by England of the aniline dye industry, and the severe attack now being made by a powerful and successful scientific manufacturing company in Germany on the indigo industry of India, and again the conquest of the world's cinchona market by the Java planters by means of the steady improvement of their barks by selection of the best trees in each generation.

In devising a practical working scheme for the attainment of the ends we have been considering, we must remember the limitations imposed upon us, especially those of science itself, of the teachers who have to conduct the working of the scheme, of the pupils we have to deal with, and of practical convenience and efficiency in working. Take first those of science. We must always be most careful to avoid the pitfall indicated in the "ounce of practice" saying. Science rests on observation and experiment, and nothing should be taught to pupils if it can possibly be avoided which they cannot themselves, with a certain amount of help as required from the masters, test by actual observation and experiment. Most stress should be laid on those branches of work in which the underlying principles involved are simple and capable of scientific explanation without too great a demand on the previous knowledge of the pupils. In the case of staple crops, which have been grown with success in the country for long periods, the empirical rules are generally very perfect for the conditions under which the crops are usually grown, and science is often incapable of explaining many of them. Hence the cultivation of such crops in school gardens is not to be recommended for this as well as other reasons to be explained below. Only the simplest features of the agriculture of such crops should be dealt with; they cannot well be totally ignored and when the teacher is ignorant of the reason underlying a particular action, he should never hesitate to confess as much, and if it be possible for him to devise experiments to test any suggested reasons, he should do so, and refer to the superintendent or other higher authority when he has the chance.

Now, consider the limitations of the teacher. As a general rule, he has had no training in the art of agriculture or horticulture; often he is a town-bred man, with comparatively little familiarity with the common sights and operations of the country. No one can properly teach these difficult arts without a thorough personal acquaintance with them. The teacher may, however, have, and often has, a love or taste for Nature and outdoor life and work. In that case, and that only, he should teach the children under his charge (on the lines we have indicated above and shall describe further below) some of the simple facts and phenomena of the natural life around them, and the simple operations and their principles involved in the arts of agriculture and horticulture, avoiding so far as possible dealing with staple crops of the district, and testing, and causing his pupils to test, every statement made. If he attempt to teach the actual arts of agriculture or horticulture, or to interfere with the methods in local use in cultivating staple crops, he courts failure, and departs from the principles of education laid down above, and will be fortunate if he do not become an object of scorn to the neighbourhood.

Consider, again, the limitations of the pupil. Most of the scholars of our rural schools are very young, and consequently must be very simply taught. On the other hand, it is a matter of daily remark that children have the faculty of observation more developed than adults, and very often, in Eastern races especially, have more also of the capacity of drawing deductions from what they observe. We must be careful in our training of them to encourage and draw out these natural capacities, rather than to discourage or repress them, as is too often done. Teaching, therefore, should be as little didactic as possible, especially in dealing with natural objects and with the subjects under consideration, and every attempt on the part of the children to observe and reason for themselves must be encouraged. Even when the observation or deduction is wrong, they should not simply be told so, but made to prove it for themselves by simple experiment or further observation. Again, the lessons must be as interesting as possible, and consequently should, if possible, not exceed half an hour at a time. They should never be made the subject of direct examination in the ordinary sense; indeed, this will hardly be possible owing to their informal nature and the variety from which the teacher may choose if he take an interest in such work or in the world around him. On the other hand, the older pupils should be encouraged to write accounts of things observed by themselves, and if they can illustrate these by drawings, so much the better.

The lessons should never when practicable be arranged as a definite course, but taken up as occasion offers. When the seeds of some particular plant are sown in the school garden in the ordinary course of the seasons, the occasion should be taken to deal with seeds and their germination and growth; when a caterpillar attacks some of the trees or plants in the garden or the neighbourhood, the occurrence may be made the subject of study by the teachers and pupils, and so on in a variety and extent limited only by the capacity of the teacher. Having now at some length defined our position, let us briefly consider details of working. I have been at pains to make the position and policy clear, because this is an important departure, which, if successfully started, will place Ceylon in many respects ahead of most other parts of the Empire in the matter of agricultural education in the village schools. The district in which the principles we have been considering are most clearly understood and acted on is the State of New York, where what is often known as the Cornell Nature Study system of teaching is carried on upon a very large scale by the Agricultural Department of Cornell University, the chief spirit in the movement being Professor L. H. Bailey, so well known for his horticultural and botanical works. It is a modification of this scheme to suit our local requirements that it is proposed for trial in Ceylon. We propose to combine with the teaching of Nature Study the formation of school gardens, in which masters and pupils may work with their own hands at simple horticultural and agricultural operations under the occasional direction of a travelling superintendent, who may also help the work by the giving of sample lessons. We propose to open at first a few such school gardens, and mainly near Colombo, where supervision is easy, and afterwards to extend as experience may dictate. These gardens will be small and informal, and contain only a very limited number of kinds of plants. These will be both ornamental and useful; we must not be too utilitarian with our children, and a pretty and well-laid out school garden may have a very great influence both upon the children themselves and upon the neighbourhood. With regard to the useful plants, the principle laid down above, that no direct agricultural teaching be given, and that as little interference as possible be made with staple crops, will be acted on in this way, that so far as practicable the useful plants distributed to a given garden will be such as are not commonly cultivated in the neighbourhood, but seem likely to do well there. Thus, in the school gardens of the western districts many kinds of yams, whose cultivation is simple, may be introduced, and those that succeed will doubtless spread in time to the gardens of the villagers. Not merely annual crops will be planted in the gardens, but also a certain number of trees for shade; and here, again, kinds will be introduced which are likely to prove of value in the district.

One great difficulty against which we have to contend in this country is the great tendency for boys who have received a smattering of English education to desert country life for the towns, and handicrafts for the far less profitable and less healthy occupation of clerkship. The sooner we recognise that the latter is also the less honourable, because less exacting from mind and body than skilled manual labour, the better. One important feature in the new departure will be that it will as far as possible be conducted by aid of vernacular teaching. It is also an important point that the working of the gardens attached to the schools is to be done purely by the labour of masters and pupils, without the aid of garden coolies. One-third of the produce will be the property of the masters, one-third that of the boys, and the remaining third will be taken by the Public Instruction Department for seed for the next crops in this and other schools. The quality of the plants distributed will be secured by sending them out, in the first case, from the Royal Botanic Gardens, through the intermediate agency of a small stock garden in Colombo in charge of the travelling superintendent.

Every scholar in the school should help in the garden, and if possible grow a few plants all by himself. We want all the children to learn something about plants at first hand, to grow them as well as they can, to make mistakes and learn by further trial how to avoid them in future, and to come to love the plants. The school garden should be as ornamentally laid out as possible, and masters and scholars should take a pride in their garden, and do all they can to improve it continually. A circular, containing hints on laying out of gardens, will shortly be issued by the Royal Botanic Gardens, and every effort should be used to make the schools gardens pretty and attractive. All but a very few of even the purely economic and useful plants sent out to the gardens may be made to serve in the matter of ornamental planting. A pretty school garden will be a benefit to the neighbourhood, and more attractive to the scholars themselves. There is much room for improvement in this respect in Ceylon.

The general principles of ornamental gardening and laying out of land should be first considered, and then the particular piece of land in question should be looked at carefully from every point of view, and a general working plan of a very simple kind drawn up for the guidance of the workers. Here a path is to be made, here an ugly building to be hidden by a shrubbery or some trees, there is a pretty view to be opened out, here a rockery or a flower-bed, there a clump of trees, and so on. Such and such ornamental plants will be available, and their positions should be chosen when the general plan has been decided; such and such economic plants are to be tried here, scattered among others; such and such to be planted there in special beds. Let the children go out into the lanes and woods and bring back plants from them and try to grow them in the gardens, choosing the places for them which are most like those from which they came. This is one of the very best ways of fostering a love of gardening in children, and their mistakes and failure will be productive of much benefit to them if properly treated as a stimulus to further observation with a view to finding out the reasons for them. Never laugh at a child's mistakes or failures, but try to help him to find out why he failed, and then let him try again in a different way till he succeeds.

The contents of the school gardens and the animate and inanimate natural objects around will be used as object lessons for the Nature Study method of instruction which we have indicated above. To aid in this work leaflets will be issued by the staff of the Department over which I preside for the use of the teachers, or, in cases where they are ignorant of English, of the travelling superintendent of the work. The proper use of these depends entirely upon the teacher, and where he is not in sympathy with the general principle, or takes no interest in the world around him, it will be better to discontinue the experiment, except perhaps for an occasional lesson from the superintendent. In any case the lessons should be informal, and take place when occasion offers in the shape of something of interest, and they should never last more than twenty minutes or so, as the attention of children soon flags. A good teacher will be able to find countless objects of interest, and to help his children in devising many interesting experiments to test their deductions or the reasons for doing just such and such operations in the garden. At first it may perhaps be well to keep to the lessons described in the leaflets and to other similar ones prepared by the superintendent, but as the teachers get into sympathy with the method and experienced in its working, they should make lessons for themselves.

The teacher need not necessarily know anything about the objects to be dealt with at first, but may bring them in and study them for himself and try what he can find out about them, and refer to the superintendent on his tours for confirmation or correction of his ideas. Only the best teachers, however, should try so much, and the majority should at first rely on the leaflets and on the lessons given by the superintendent. In no case should the teacher give a lesson on any common object or phenomenon until he has first carefully studied it himself and become familiar with it, and with the likely mistakes into which the scholars may fall. He should, however, never be afraid to confess ignorance to his pupils, nor to tell them that so and so is all he knows, and he should never under any circumstances give invented reasons; let him, if he can, suggest possible reasons, and try to test his ideas with his pupils' aid. As he gains in familiarity with the natural objects about him, let him sometimes take his pupils into the field or the jungle, or along the road, to look for objects of interest, which may be brought in for study, and planted, if necessary, in the school garden. Let him seize every opportunity of getting his pupils to observe for themselves. Let him, for example, sometimes ask them to describe what they have seen at the roadside on their way to school; this will form an excellent theme for essay writing, and accuracy of observation should be highly marked: let the descriptions be as brief as possible consistent with accuracy. If the pupils make mistakes in descriptions or observations, let him refer them back to the original objects, not simply tell them that they are wrong, nor correct their answers. With the view of aiding the teachers in such directions of work, questions for answer are appended to the leaflets issued by the Royal Botanic Gardens. The teachers are left to find out for themselves the answers to these questions, and they should refer to the superintendent in cases of doubt.

Such, in brief, is the general scheme which is now beginning operation. We must be content to hasten slowly, and not expect results too soon. Hitherto we have tried to go too fast, with the result that we have scarcely progressed at all, and in future we must try to avoid this error.

I need hardly point out that this method of teaching is equally well adapted to the teaching of young children by their parents independently of the school courses. Let parents start their children with little gardens of their own and teach them on these lines. They will find a new interest in life, a thing much to be desired.

NOTE II.

CEYLON ADMINISTRATION REPORTS, 1902. PART IV. MISCELLANEOUS. PUBLIC INSTRUCTION. (Extract From).

XXIV.—Report of Mr. C. Drieberg, Superintendent of School Gardens (Extract from).

The utility of the gardens cannot, particularly at this early stage, be gauged by receipts or profits, as in most cases they are situated in remote parts of the Island, where they are calculated to do more good than if close to market centres. In such cases, therefore, a market has yet to spring up for the products introduced through and grown in the school gardens. It is indeed one of the objects of the scheme to create a demand for such products, and better financial results are bound to follow as the scheme matures. It should be further borne in mind that, besides the implements and seeds supplied to them, the teachers receive no financial aid, and are not permitted to employ and charge for hired labour: all the operations in the garden have to be performed by the scholars themselves. The additional work demanded of teachers in connection with this scheme is of a special and, in most cases, of an exacting nature, and it is not unreasonable that they should expect some recognition of that work when satisfactorily performed: for if ornamental gardening among railway station masters is considered worthy of encouragement by the offer of prizes, much more so is economic gardening among schoolmasters deserving of recognition and reward. At the same time the school children must also be encouraged, and an annual distribution of prizes should act as a great incentive to good work.

The resolution of the Colombo Agri-Horticultural Society to hold village shows (the benefits of which it is unnecessary for me to enlarge on) and to award prizes for school gardens will materially help on the scheme. I am also sanguine of raising a fund for providing prizes for school children. So that there is a prospect of the good work of both teachers and scholars being recognised from outside the Department.

I shall now proceed to deal with the question, " What practical purpose do these school gardens serve ? " They constitute in each Province so many centres from which the people can obtain seeds and plants of edible and otherwise useful products. Whether from lack of energy or opportunity, it is beyond the power of the villager to procure for himself such seeds and plants from the Botanic Gardens or other local or foreign source as it would be to his advantage to have. The occasional distribution of seeds through headmen is attended by very uncertain results, and only where a Government agent or his Assistant has taken a personal interest in seed distribution has any definite advantage followed. In consequence there has been no appreciable change, either as regards variety or quality of produce, in village cultivation for many years past, and such improvement as there has been is of a local nature, as arising from special local influence. Now, however, the school gardens serve as agencies between the village and the central stock garden, and, through the latter, all other possible sources of seed supply.

In this way each garden is a means of bringing to the notice of the people such improved and new varieties of plants as are suitable for cultivation by them. The multiplication of food crops, particularly in districts where the ordinary diet of the people is lacking in quality and variety, is, it will be readily admitted, an important factor in sanitary reform, and the school garden scheme has provided the organisation for effecting this.

Further the school garden serves as an object lesson, inasmuch as it gives the people an opportunity of seeing the actual cultivation of the seeds distributed; and this is of the greatest importance, as the village cultivator, proverbially conservative, could not afford, even if he desired, to indulge in experiment.

Through the central stock garden the school gardens provide for the exchange of seed, so important an element in the improvement of crops, by which the best seeds of one district are introduced into another and *vice versâ*. In terms of a Circular I have issued with reference to the selection and preservation of seed, one-third of the selected seed is retained for future use in the school garden, one-third distributed among the children and their parents, and the remaining third transmitted to me.

In this connection I might mention that the collection and selection, drying and storing, packing and distributing of seed, constitute one of the chief duties of the manager of the stock garden, who also keeps a record of all seeds distributed.

My travels in the interior have brought to my knowledge many little known facts, and afforded me the opportunity of discovering and supplying the wants of particular localities. In some parts such invaluable trees as jak and bread-fruit are not seen, though the people can ill-afford to be without them, the radish has never been heard of, and no use is being made of such common vegetables as bandakkai (*Hibiscus esculentus*) and alanga (*Ipomœa muricata*); and yet the people are content to eat the flower buds of kahata (*Careya arborea*) and other wild products of unknown food value. A visitor from the Gold Coast, whom I supplied with a collection of native vegetable seeds, recognised among them species that were found in West Africa, but the uses of which were unknown. The same state of affairs exists in parts of the Island, which for want of exploiting by an agricultural official have so long remained ignorant of the value of many edible products. But the constant supply of seed of native vegetables, exotics possible of cultivation, and new varieties introduced from abroad (some of which like Australian spinach—*Chenopodium album*—have taken to the soil with the people) that has gone out to the school gardens has done a great deal towards meeting the wants of the country districts. The useful work done in this way it is of course not possible to gauge at present, but should be soon apparent.

In 1896 the Indian Government felt justified in expending a sum of no less than Rs. 108,000 in the purchase of carrot seed for free distribution throughout India. With the knowledge—through printed reports—of the unfortunate history of this magnificent experiment, I venture to think our system of supplying seed through the agency of the school gardens, where, however, their cultivation is demonstrated, is a surer, if less conspicuous means of inducing the village cultivator to grow a larger variety and better quality of food crops.

In the stock garden I am making as complete as possible a collection of native and foreign varieties of the yam, the cultivation of which cannot, I think, be too largely taken up in the outlying parts of the Island.

Besides vegetables, the school gardens are growing fruits suitable for cultivation in the different localities, so that it will not be long before there will exist at each school garden so many agencies in the shape of fruiting trees for the extension of fruit cultivation in the Island.

At present fruits like the sapodilla (*Achras Sapota*), which, as in Calcutta, should when in season be found in quantities in our markets, are rarely seen, and the tree is only found growing in old gardens.

The plants for the nursery of fruit trees in the stock garden were supplied by the Royal Botanic Gardens, as well as raised from seed. From Mr. W. H. Wright of Mirigama I received seeds of the excellent mangosteens grown by him, from the Trinidad Botanic Garden seeds of a highly recommended guava, from the Agricultural Department of Queensland eight of the best varieties of bananas grown in that Colony. The bananas are now well established in the stock garden, and are already throwing out shoots, which will be shortly available for distribution. The varieties received are named "Ladies' fingers," "Sugar," "Moku," "Butter," "Delana," and "Decca." I am expecting a further supply of banana plants from Fiji. From the Director-General of Agriculture for India I have received three varieties of American sweet potatoes found suitable for cultivation in India, viz., the "Nancimond," "New Jersey," and "Virginia." These I hope to gradually spread about the country.

The Ceylon goiya is not, as is generally supposed, an expert market gardener. The contrary is only true of special communities and districts, where a knowledge of horticulture, as of carpentry or basket-making, may be said to be hereditary. So that technical instruction in this, as in other industrial occupations, must be recognised as supplying a want which, though it may not be popularly admitted, really exists.

In addition to the advantages of school gardening as a desirable occupation for children from a physical, sanitary, and recreative point of view, there is the advantage that must follow a study of plants and the details of their cultivation and growth, and the opportunities afforded for observation and reasoning on lines suggested by such study. I am convinced that the children who work in school gardens are acquiring much useful information of a practical character.

With the idea of developing the educational side of the scheme, pamphlets and leaflets in English and Sinhalese have been printed and freely circulated. The first, prepared by the Director of Botanic Gardens, treats of school gardens and nature study. The laying out of a garden was the subject of a leaflet written by me, and I have also prepared a junior and senior course in the study of plant life. The Government entomologist has contributed a paper on the silkworm and silk.

An attempt is being made (through the agency of school gardens) to popularise sericulture as a home industry in the villages. I have supplied twenty-eight schools with mulberry cuttings for providing a stock of food for the silkworms. A few schools were also supplied with silkworm eggs provided by Mr. Green, but these failed to hatch out owing to the eggs not having been previously subjected to refrigeration. It is intended to shortly distribute a fresh lot of eggs after the necessary refrigeration. In the meantime I have placed myself in communication with Professor Mukerji, an Indian authority on sericulture, as well as the Principal of the Sericulture School at Rampur Boalia, Rajshahi, with a view to drawing supplies of eggs from India.

In apiculture the experimental working of a frame hive is still being continued. Through this means I have gained some useful information in the management of Ceylon bees. Though my efforts to induce the bees to store honey in a "super" have proved unsuccessful, it is a satisfaction to know that they can be sufficiently domesticated to build in frames, and that there is a prospect of rational method of keeping bees for honey and wax, displacing the rough and ready devices in vogue among the natives, necessitating the employment of drastic measures for securing the honey and resulting in the loss of valuable insect life. The garden honey I have produced has proved to be infinitely superior to ordinary wild honey. Not the least important aspect of the experiment in apiculture is the possible advantage of bee-keeping to the planting industry, as insuring more certain fertilisation in the case of fruit-bearing crops.

A complete set of grafting and budding tools was procured from Messrs. Carter & Sons, London, and they are at present being used in the stock garden before utilising them for demonstrations at school gardens.

I have made a number of experiments with insecticides and fungicides and the means of applying them, and have devised a convenient hand pump with "cyclone nozzle" attachment for delivering sprays in the form of a mist. I was led to do this in consequence of "knapsack" spraying machines proving too cumbersome for work out here. I am keeping a stock of materials for making up kerosine emulsion and Bordeaux solution for use in school gardens whenever necessary. As a cheap and non-poisonous insecticide I recommend a mixture of castor oil and soap, emulsified with the aid of carbonate of soda. As both the oil and the soap are procurable by teachers, it would only be necessary to supply them with the carbonate, which is cheap enough and can be forwarded in parcel form through the post, thus doing away with the inconvenience of having to send fluid preparations.

The treatment of betel disease has also received my attention. In December I took in hand a diseased plot of betel in Jawatta, situated at a convenient distance from my office, and visited the garden often while it was under treatment. I am glad to report that the measures adopted by me were attended with very satisfactory results.

APPENDIX 8.

THE EDUCATION OF THE INDIANS OF CANADA.

How to educate—to lead up to a higher intellectual, social, and moral standard—the aboriginal, or, as we like to call them, the inferior races, is always a problem of no little complexity. The difficulty varies partly with the motives and ideas with which we set out to attempt to accomplish that object, and partly with the natural habits and the environments of the people themselves. In the more distant tropical countries where the Aborigines, when first brought into contact with white men, were more or less in a state of barbarism; where there is no white permanently-resident population with whom they may be brought into business competition or social comparison, where consequently they can be treated as a separate unit, the problem is a comparatively easy one. But in the temperate zone, where they may have been for some time consorting with civilised people, where there is a "poor white" population, and where it is a question whether or not the two races can fuse one with the other, the problem becomes one of complexity. It is a question no less for the politician than for the educationalist whether or not the attempt should be made so to raise the lower race, that the dividing line between it and the higher grade of civilisation may eventually be obliterated. Education, however, of some sort we all admit it to be our duty to provide for our less civilised brother, though we may have to wait a long time for an answer to the question, "What will he do with it"?

Do we get even now from the oldest of all our Colonies any satisfactory answer? In considering the prospects and the result of the education of the Aborigines—wrongly, but universally called "Indians"—of Canada, we must bear it in mind that there are two Canadas, the old and the new, the East and the West; that, while the bringing of the latter within the area of civilisation and education is a matter of little more than thirty years, in the greater part of the former the Indians have been Christians at least in name, and more or less civilised, for between two or three centuries. For the further understanding of the position one must touch on history, statistics, and religion.

Prior to the creation of the Dominion the care of the Indians was in the hands of the Government of each Province, and as in the Eastern or Acadian Provinces—Quebec, New Brunswick, Nova Scotia, and Prince Edward Island—the early settlers had been French and the early missionaries Jesuits, their education—if education it could be called—was practically left to the supervision of the Roman Catholic Church. Very little indeed, it must be confessed, was done towards the raising of the race to a higher social or intellectual level. True, they were all nominally Christians, and each settlement of any size has its little church dedicated to St. Anne. The Indians wear white men's clothes, to a considerable extent they follow white men's pursuits; they have shed most of the relics of their vagrant, and all those of their purely savage, life; but they remain, if a quiet and harmless, still a distinct and an inferior race. Since they passed under the care of the Dominion Government more seems to have been done in the establishment of day schools; but in looking through the agents' reports in the Blue Book one finds very little of an encouraging character.* The attendance is very slack and irregular. "The parents take no interest," is a constantly recurring remark. There are, for instance, three schools in one district in New Brunswick, with 100 Indian children on the books, and the average attendance is only twelve. In the Province of Quebec some of these day schools seem to be excellently managed, and the results very good; notably so among the Iroquois of Caughnawaga, and the Hurons of Lorette. Whether it is due to the absence of competition as to the welfare of the Indians, or to the fact that such institutions are comparatively modern, whereas the settlement of the east of the Dominion is relatively old, it is a fact that in none of these four Provinces is there one boarding or industrial school for the Indian children, and consequently there are no official data available as to their progress, if any, in technical education.

To understand the problem of dealing with its Aborigines as presented to the Canadian Government, one must get some idea of the vast size of the country. The eastern edge of the Dominion in Labrador is in Long. 55 W.; the western edge north of Vancouver Island, is in Long. 135 W. Its most southerly point, in Lake Erie, is in Lat. 41.30 N. (about that of Florence, in Italy); its northern limit is—well, the Pole. Leaving the Esquimaux out of the reckoning, there are about 100,000 "Indians" scattered over this enormous area. While the original nations or tribes may have been comparatively few, the present sub-divisions into "bands" are almost innumerable, while the various languages or dialects have not yet been tabulated. It must be remembered that thirty-five years ago all the country to the west of Sault St. Marie was, speaking broadly, unoccupied and unknown. The Indians were wild, untamed, and in some cases dangerous, and it is very much to the credit of the Government that they have all been brought under control, and have accepted supervision without any serious disturbance or expression of dissatisfaction.

One cannot dispense with statistics, and these are supplied profusely in the report made annually by the Deputy-Superintendent of Indian Affairs to the Minister of the Interior, the Parliamentary head of the Department. From it we learn that, "of the 290 Indian schools of all classes in the Dominion, 40 are classed as undenominational; 104 are conducted in connection with the Roman Catholic Church; 90 with the Church of England; 40 with the Methodist, and 13 with the Presbyterian Churches. The number of children (in 1900) was 9,576 as against 9,634 in 1899, and the average attendance 6,117, as against 6,193, a slight decrease in both directions." Of these 290 schools 226 are day, 42 boarding, and 22 industrial schools, and these are apportioned among the several Provinces and Churches, and according (roughly) to the number of Indians, as follows: For the 4,000 Indians in the three Maritime Provinces there are 17 day schools; for the 11,000 Indians in Quebec there are on record but 18 day schools; and, as said above, no boarding or industrial schools. In the Maritime Provinces the Indians are exclusively Roman Catholic, and in Quebec almost entirely so. Of the 20,000 Indians in Ontario one-third are Roman Catholic, one-fourth Anglican, and one-fifth Methodist, while there are still 3,000 registered as pagans. For the 1,459 children there are 74 day, 1 boarding, and 5 industrial schools. In Manitoba and the North-West Territories—*i.e.*, the country as far west as the Rocky Mountains—there are 24,500 Indians, 5,000 being Romanists, rather more than that number Anglicans, 4,000 Methodists, between six and seven thousand pagans, and 3,000 unaccounted for. The 2,900 children have 79 day, 34 boarding, and 10 industrial schools. In British Columbia —parts of which are really unexplored—there are nominally 24,500 Indians, of whom (roughly) 11,000 are claimed by the Church of Rome; 4,000 tabulated as Anglicans, and 3,000 as Methodists; while for the 1,500 children there are 28 day, 7 boarding, and 7 industrial schools. In these two latter districts, and still more so in those designated as "Outside Treaty Limits," the figures and details in the Blue Book are necessarily approximate only.

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* The Blue Book referred to is, "Dominion of Canada: Annual Report of the Department of Indian Affairs."

It is sad to read in many of the Indian Agents' Reports such words as these: "There is no school in this reserve." "Few of the children on this reserve have any education." But this must necessarily be so at present, considering the enormous size of the country and the absolute impossibility of providing schools and teachers everywhere and for every "band." Many of the "bands" are very small, and in some of them, owing to the diseases which come from the change in their manner of living, the number of children has been very much reduced. Of the value of the education given in the day schools it is exceedingly difficult to arrive at any estimate. The attendance is lax and very uncertain, the parents paying no heed to school matters and having no hesitation in carrying their children off on any jaunt they themselves may wish to take. In the Maritime Provinces' day schools ten children reached the sixth standard; in Quebec only four; in Ontario eleven, in British Columbia one, and in Manitoba twenty-five (but as these are all reported from one school with a total attendance of forty-nine the figures must be looked on with suspicion), while the North-West Territories and "outside" report none at all.

In the Boarding and Industrial Schools we are brought into closer contact with the children and are able to come to some conclusions as to what can be done, and is being done, with them. But here, again, the sixth standard test seems to be misleading. For instance, out of 466 children in these schools in Ontario twenty reach that standard. British Columbia shows forty out of 681. Manitoba only one out of 560, and the North-West Territories eleven out of 1,798.

As to practical and technical education we find, of course, that in the Boarding Schools the girls are taught needlework, washing, baking, and cooking, and household duties of all kinds, and the boys farming, gardening, and "chores" generally. In the Industrial Schools little more can be taught the girls than in the Boarding Schools, but among the boys we find returned 160 carpenters, forty-five shoemakers, ten tailors, thirteen blacksmiths, forty-two bakers, five harness makers, two printers, five painters, and one engineer. It may at first be thought that the number of those following any definite trade is rather limited, but it must be borne in mind that the openings for Indian lads in trades, business, or manufactures are exceedingly few. It is held to be undesirable to encourage them—except some exceptional cases—to enter towns, and it is almost everywhere cheaper to buy than to make boots and clothes. There is also, evidently, a feeling in Canada against educating Indians at the public expense in trades which may enable them to enter the market in competition with white labour. It must be borne in mind that all the boys not included in the above list of trades are taught gardening, farming, or stock raising. At some of the schools, where the land and situation is favourable, cultivation is carried on upon a considerable scale; for instance, at the Mohawk Institute on the Six Nation's Reserve in Ontario, which is supported by the New England Company, there were last year 100 acres "under hoe," and a large number of cattle and pigs are raised, and a profitable business done in "products of the hog." Of course, in such cases a farm bailiff and a farm hand or two have to be kept, but all the lighter work is done by the boys on the 410 acres owned by the school. The Mount Elgin School, near St. Thomas, Ontario, in addition to its own 210 acres, leases 300 acres, and reports having over 200 head of cattle. But, on the contrary, the Shingwauk Home, at Sault St. Marie, was located, unfortunately, on such poor ground that it barely pays to cultivate it, and nothing can be raised for sale. Carpentering, has, of course, an attraction for most boys. In a new country, it is essential that every one living on a farm should be more or less of a carpenter, should be able to make gates, repair a wagon, or a sleigh, and do at least all the rougher work of building a house and a barn. Most Indians, excepting, perhaps, those living on the prairies, are by nature workers in wood, and, when things are a little less in the rough than they are at present, it would seem likely that many young Indians would find carving a profitable trade. They should be encouraged to make their own designs, if they show any aptitude for doing so. Years ago, in New Brunswick, some of the Melicete Indians used to carve very well in soap-stone, their representations of animals being most natural and life-like.

"You asked of the Queen that your children should be educated, and the presence here to-day of the children shows how wise you were in preferring that request, and how faithfully and generously your desires have been met."[1] So spoke the Prince of Wales last year at the great Indian gathering at Calgary. The reports of the various Indian Agents and Commissioners testify to the good work that is being done by the boarding and industrial schools. "The Boarding Schools," Commissioner Laird says, "are, as a whole, more popular with the Indians than the Industrial schools, because they do not necessitate sending their children any considerable distance," an objection that does not tell against the system of the latter, but which merely seems to show that there are an insufficient number of such schools. The difference between the two is not really very clear. An Industrial School, to earn its capitation grant, has to teach four trades; and this is not always very easy to do. Farming, carpentering, saddlery, are obvious trades which are essential; but tailoring and shoemaking require a trained teacher. Few of the schools are near enough to a town to enable them to get the services of an instructor to be hired for so many hours a week, while still fewer have the means of keeping such instructors permanently on their staff, or of finding sufficient occupation for them. Besides, as observed before, it is cheaper to buy than to make clothes and shoes by hand. It would seem, therefore, that the attempt to turn Indian children into skilled mechanics has not so far been successful, and that it is not being followed up.

This paragraph from the Report of Mr. Sinclair, Principal of the Regina Industrial School, may be worth giving *in extenso*:—"Besides the farm and garden work instruction is given in carpentry, painting, glazing, baking, and printing. The instruction in these lines is followed in such a way as not only to teach those disposed to learn trades, but so as to utilise the educational function of manual work. An effort is made to get pupils to *think* as much as possible by means of tools and materials. This often means loss of time and materials; but a boy thinks harder over his mistakes and failures than over instruction volunteered. To allow trade boys to make mistakes often means loss in money, but gain in thoughtful boy, a commodity beyond value. Recognising that it is only the very small minority of the boys who will follow trades in this distinctively farming country, the instruction is shaped rather towards making "handy" farmers than tradesmen. Of course, at the same time any pupil showing mechanical genius is encouraged to follow his bent, and we have at present one of last year's graduates on the carpenter staff at the Mounted Police Headquarters, giving great satisfaction." The future of all, but especially that of the girl, pupils is a matter of grave anxiety to their teachers. It is natural that their regard should be centered upon the welfare of the individuals who have been under their care rather than upon the general, but perhaps less obvious, good of the race to which those children belong. Of course, when a child, at the completion of its school course, returns to the ranche there is a great probability, almost a certainty, that its educational attainments as well as its moral tone will deteriorate; but, at the same time, the constant return of such children must, even at the expense of deterioration to individuals, gradually raise the intellectual and moral tone of the ranche; and more especially will this be the case if marriages can be arranged between the educated and Christianized young of both sexes. "I regret that all these girls could not be suitably and happily married before leaving the school. Their homes on the reserve will have many drawbacks, but if they went home as married women they would be safer. Their good principles are too recently inculcated. They *inherit* none of these, which consequently are very superficial and near the surface; and their heredity draws them in the other direction." (Report on St. Joseph's Industrial School).

That excellent girls' school at All Hallows Mission, Yale, B.C., has laboured under the disadvantage hitherto of there being in the neighbourhood no school for the education of Indian boys, but, thanks to the generosity of the New England Company, this has now been remedied, and a boys' school has been erected close to Lytton, B.C. As this is in the "dry belt," where nothing will grow without water and everything apparently will grow luxuriantly with it, the promoters of the school intend to train the boys in the science of irrigation, so that, when that is more largely resorted to—as will soon be the case both in Alberta and in British Columbia—Indians may be used as irrigators instead of the Chinese, who at present are mostly employed.

The experiment is being tried in the North-West of planting some of the "graduates" (as they call them) of the Boarding and Industrial Schools in a separate colony, apart from the ranches of the old people, each young fellow obtaining a grant of land and an advance to enable him to start his farm and erect a house. It will be interesting to watch the result, which ought to be good, but much will depend on the tact and influence of the agent in charge.

Mr. Vowell, the Superintendent in British Columbia, while chronicling the steady progress made in the Boarding and Industrial Schools, and testifying to the devotion of the teachers to their work, dwells in his report on the absence among Indian children of the same incentive to study as there is among white children, which, of course, is obvious and true. But in one school under Mr. Vowell's supervision this has been, he must be aware, to a great extent remedied. At All Hallows, Yale, there are two schools, Canadian and Indian, quite distinct, but side by side and under one management, and the result is in every way most satisfactory. Not only has the prejudice of Canadians of the better class against being brought into close proximity with Indians been entirely overcome—no slight gain for both of the races who are to live in the same province—but a healthy stimulus as to school-work is given to the Indian children, who strive to keep stride, not altogether unsuccessfully, with their white compeers. It may be mentioned here that the Indian girls are very musical, and that one of them, who had for some time played for the chapel services, two years ago passed with credit the examination of the "Associated Board," when the Examiner paid what is now an annual visit to Yale.

Though it is not exactly illustrative of technical education, yet perhaps as showing the poetic side of the Indian character it, may be permissible to give *in extenso* a composition by an Indian girl twelve years old, in the Yale School:—

"About music. There is music in everything, but of different kinds. God loves music, so there is always music and singing in heaven. There is music on earth, too, but the music in heaven is the best, and much more prettier. We have a pretty kind of music in us when we dance and sing and play. God made everything, and He gave power to the birds to have music, and to the brook and to the wind, too. If you stand near the telegraph wires when the wind is blowing you will hear lovely music. Some birds have hardly any music. The pretty birds cannot have a nice music, because they have something pretty already, and the birds that are plain have a lovely music in their throats, because they have only dull feathers to cover them; they are not pretty outside.

"Some people can make nice music with their hands; they play good, but they have to keep their hands straight, and sit up straight, too. We have the best music in chapel always, and sometimes I think when we go to heaven we will be able to sing good because we learnt to sing in chapel first.

"Little birds sit on trees and sing their music; only one bird flies and sings too; it goes very high, but I never could see it. Sometimes the wind only blows a little, and then the music is very soft and sometimes it blows hard and then the music is very loud. The thunder makes the loudest music. The river flows fast; there is a lot of water in the river, and its music is nearly always loud. The sea makes the grandest music. There is music in everything. Someone told me there was music, too, when everything was quite still; you could not *hear* that kind of music, but you could feel it in your heart; all the good people loves the music. EMMA CHUTATLAN."

It would be more satisfactory if the reports in the Blue Book told us more of the work being done and the positions taken by former pupils of the several schools; but very little is said on this point. Here, however, are a few of the references:—

"The blacksmith's shop is in charge of an ex-pupil of Red Deer Industrial School. He is an expert workman in both wheelwright work and general blacksmithing." "There are many more applications for Indian girls from All Hallows Boarding School to fill places as domestic servants than can possibly be considered." "Two of our graduates have broken between thirty and forty acres in the reserve. Another has one of the finest wheat crops I have ever seen. Another is giving fine satisfaction as assistant to the Missionary at Lake of the Woods. Another girl has won a reputation as matron in an Indian Boarding School, and two young fellows are efficient members of our own staff." "Our old blacksmith boys do most of the work on the surrounding reserve, and several of our old carpenter boys are working on buildings for white people this summer." "Three of our ex-pupils are now teaching school, and another is attending St. John's College, Winnipeg, studying for the ministry." "Several of our old pupils are engaged teaching reserve schools, and are apparently very successful."

In attempting in this short paper to give a general and readable—though necessarily a somewhat superficial—account of what is being done for the education of the Indians of Canada, one is in no wise bound to refer to the financial position of these several Boarding and Industrial Schools, unless it is of such a character as to create doubts as to the stability of the several institutions. But no one can go over the Blue Book with any attention without being struck with the large deficit shown in the annual balance-sheets of many of these schools. The Government capitation grants vary, according to the geographical position of the school and the increased cost of supplies in very distant places, from 60 dols. to 130 dols. per child—a sum which is, of course, a material help, but which is generally insufficient to cover the expenses of maintenance. But the following figures are sufficiently curious to justify their publication;—The balance-sheets of seven Methodist schools show an equilibrium in three cases, and an aggregate deficit of 4,544 dols. in the other four. In thirteen Anglican schools the accounts of three balance, two showing a credit of 1,685 dols., and the other eight make up a deficit of 6,795 dols. In seven Presbyterian schools, two balance, three carry on a credit of 457 dols., and one a deficit of 400 dols. In twenty-five Roman Catholic schools, two show a credit respectively of 8 dols. and 28 dols., two balance their accounts, but the other twenty-one roll up a deficit of no less than 35,878 dols. The Government requires the production of these balance-sheets.

A study of this "Report on Indian Affairs" certainly creates a strong conviction that the Canadian Government are making a systematic, reasonable, and not unsuccessful effort to grapple with the problem of the education of the Aborigines of their huge Colony. The most satisfactory results are, of course, those that are gained by the Boarding and Industrial Schools, where the children are taken entirely away from what can only be called the contamination of their homes, and are indentured to the Principal of the school for a term of years. Many of the Indians in the ranches and on the reserves are still the old race that, before the advent of the white man and that ubiquitous body the Mounted

Police, roamed at will and owned no master, with no education but the cunning that the fight for existence taught them, and no religion but that vague belief in a Great Spirit, which they had inherited from their forefathers. But in another twenty or thirty years this old generation, whose influence on religious and educational progress is as bad as possible, will have passed away; and their successors will have learnt the value of education and the necessity for knowing the English language; and it may be reasonably hoped that a great proportion of them will be able to hold their own, without doles and allowances, in the struggle for existence, and that they will before long take their place as enfranchised members of the great community that constitutes the Dominion of Canada.

July, 1902. HARRY MOODY.

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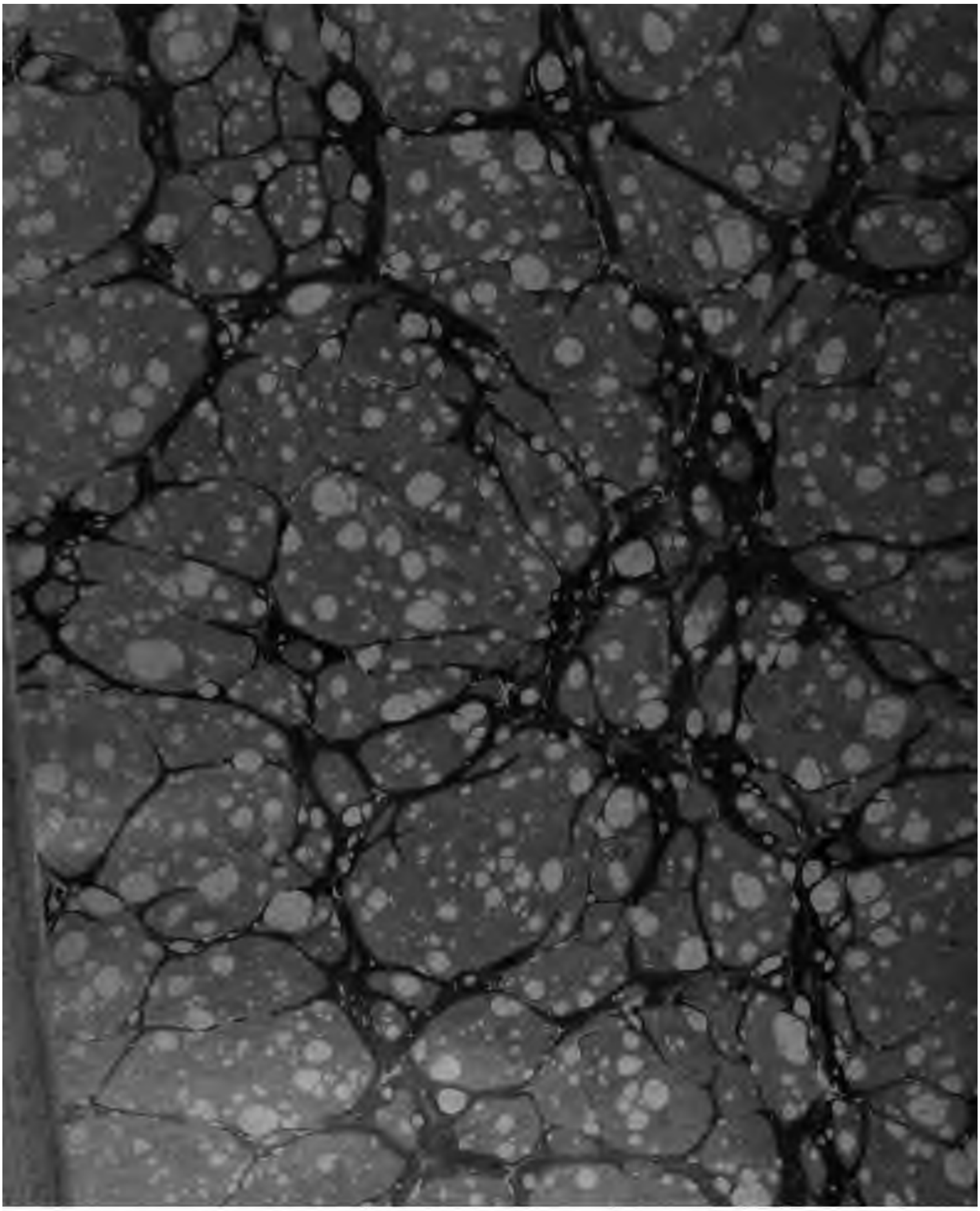

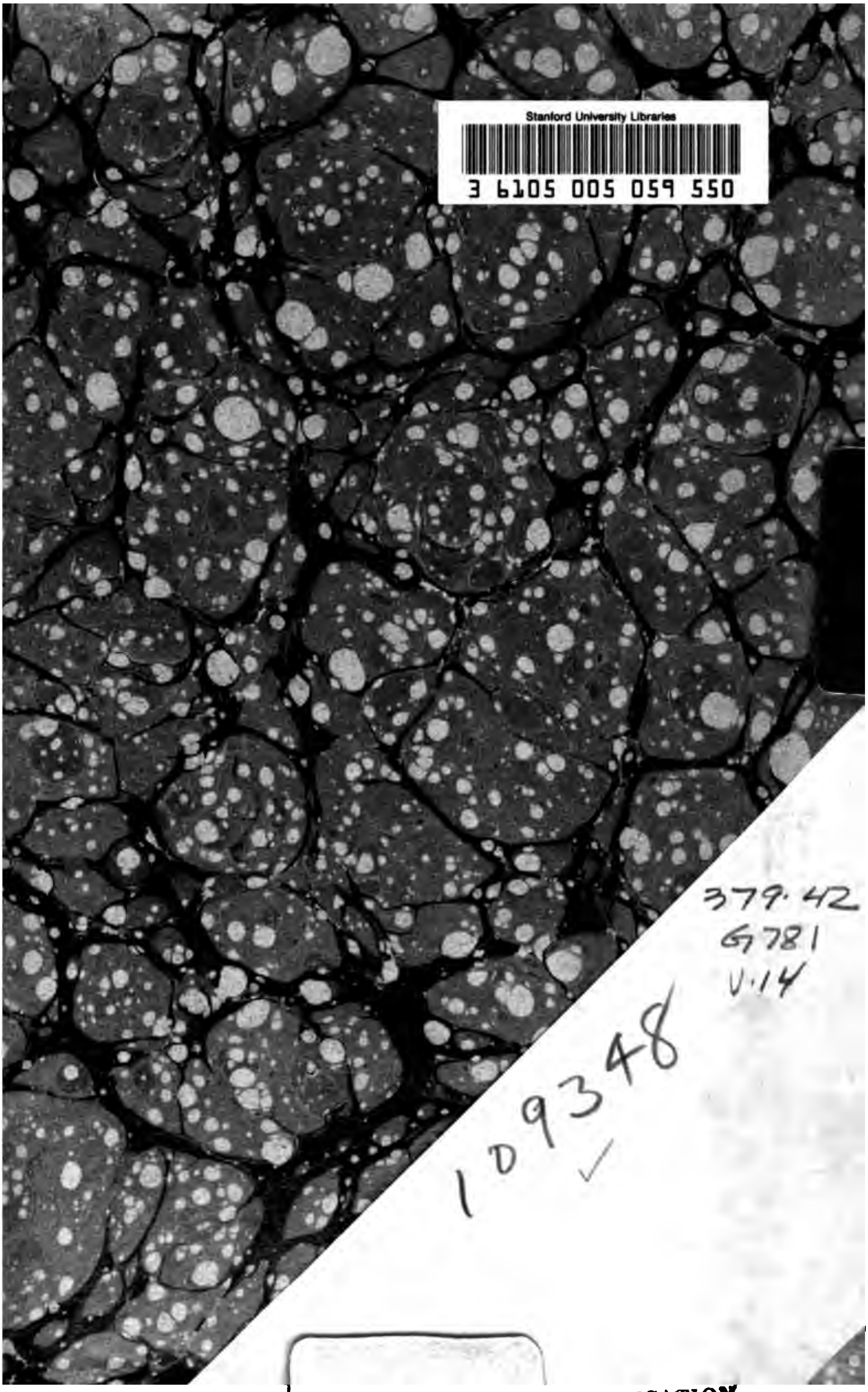

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